

# REPORT

ON

## NATIVE PAPERS IN BENGAL

FOR THE

### Week ending the 10th August 1907.

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## I.—FOREIGN POLITICS.

THE *Hitavarta* [Calcutta] of the 4th August has a lengthy article under the title "Russia has awakened," in which it describes how the peasantry in Russia were designedly left in a rude and backward condition by the Local Government, and how an agitation has now sprung up among the Russians to ameliorate their condition by giving them intellectual training. The movement was set on foot by the people of the middle class. At first they thought of appealing to Government for aid, but being diffident of that, they took to moving in the matter independently of Government support, and began by opening schools for the peasants. The Russian Government, as it did not like to see the peasants educated, began to take severe notice of these institutions, and to make inquiries, through the detectives, as to what was being taught there. This made the people all the more resolute in their attempt and go a little further in the matter. Inasmuch as finding the Government a murderer in the guise of a friend, they inaugurated secret associations at which they deprecated the Government measures. Of course, a place of such a meeting was searched under Government orders, and some seditious papers were discovered there which were subsequently published by Government with intent to exhibit the wickedness of the people connected therewith. But the result was quite the contrary. The publication of the documents awakened the people to their senses and, eventually tended to multiply the number of secret associations and also to increase efforts on the part of the leaders to improve the condition of the peasants and the masses by bringing education home to them. The agitators mostly belonged to the aristocracy, but they adopted peasant dress and the peasant tone of speech, in order to hoodwink the detectives. The lectures to the peasantry were delivered at night, in which their attention was drawn to their present wretched condition and to what likely awaited them in future. The reason for this as explained to them was their own indifference to the betterment of their condition. In the end, pamphlets were distributed among the audience containing matter calculated to produce on the part of their readers a desire to secure self-independence.

HITVARTA,  
Aug. 4th, 1907.

2. Under the head lines "Remarks of one of the representatives of Japan" the *Namoi Moqoddas Hablul Matin* [Calcutta] of the 5th August has the following:—

Persian Politics.

NAMI MOQODDAS  
HABUL MATIN,  
Aug. 5th, 1907.

A study of the Persian Politics during the last four years leads us to believe that the European powers were originally friendly to the success of Persia, only so far as it did not injure their interests. Rather, they considered its existence as an independent country as favourable to them. But, the late activity of Iran has made them apprehensive of their success in Asia. Not only this, it has changed the idea Europe so long entertained regarding the capability of Asia to make general progress. How far would the present attention of the European powers towards Persia extend, cannot possibly be determined, at present. But it is certain that they would like to see the Persian people scattered rather than united. In fact had they any idea of the present success achieved by Japan, in so short a time they would not have allowed it to secure that. After the Chino-Japanese war, the European powers made some attempts to interfere in Japan's affairs, but they were too late. The Russo-Japanese war, however, roused them all the more to their senses. And they united together against the East. Their united action was, now, directed to prevent Japan from securing the full benefit of its victory against Russia, and their political and commercial movements concerning East have since been turning towards one and the same direction.

The writer then enumerates the various reasons for which Persia, having regard to its temperate climate, physical condition and past history, can command success in the world, should it be exerting for it. Surely, if Persia secure the good fortune of Japan, it will, by common consent, be allowed to be the spiritual centre of the Islamic world and, by virtue of this



status would move by one nod the moslems of the whole world to act upon its biddings. So, its neighbours each of which has millions of Muhammadans as its subjects will not dare being unfriendly to it, lest it should give rise to dissensions, within their own dominions.

Having regard to the unstable condition of the present Government, it is quite evident that the European powers will grudge neither life nor property to destroy it. On the other hand, it is difficult for Persia to prosper, so long as it holds to its old policy. Evidently, it cannot do unaided all that has to be done for its success as, at present there are very few men of learning and experience amongst its own people. Hence it stands in need of help from the foreigners, and would be well advised if it elect Japanese as its teacher, as the latter did the Americans. Lastly, in order to complete its success, it should try to secure naval power and establish Militia.

## II.—HOME ADMINISTRATION.

### a.—Police.

NAVASAKTI,  
Aug. 2nd, 1907.

#### 3. The *Navasakti*, [Calcutta] of the 2nd August writes as follows:—

The police in England and in India—a contrast.

All men, Native or European, are unanimous in their condemnation of the Indian police, but few people seem to have spent much thought about why the Indian Police should be so bad. A few reasons have from time to time been assigned accounting for their dishonesty. It must be admitted that Indian Police officers are in many instances obliged to accept bribes because their salaries are very small. Considering how hard they have to work and how heavy are the expenses which they have to undergo on account of their duties, their salaries must be regarded as quite inadequate. How can one meet these expenses? Arrangements must therefore be made for extra income. Under such circumstances the Feringhi police officers would take enormous bribes, but the Hindu or Muhammadan police are often satisfied with a few brinjals or plantains.

Another reason is said to be that the police are, generally speaking, not well-educated. Educated youths are therefore being appointed as Sub-Inspectors of Police. But even this arrangement will not produce satisfactory results; for the education imparted in schools and colleges can have no free play in the atmosphere of the police department.

The truth, however, is that despite the angry vituperation of the *Indian Daily News* or what we ourselves may say against them, the police are not responsible for this state of things. It is the administrative policy, the spirit of alien and exclusive autocracy that is at the root of all the mischief.

The police in England are very good because England is a free country, where the sovereign authority is vested in the people. There is now no longer any conflict there between the sovereign and the rights and privileges of the people. The work of the people in England therefore consists in keeping the peace and putting down the lawless. They feel that they are guarding the lives and properties of their own people. The laws which they help to enforce were made by the people themselves to safeguard their own interests.

The police in England and the Indian police are as the poles asunder. To reform the police in this country both the policy as well as the method of administration must be thoroughly overhauled. Is it possible that the policy should remain unchanged while the agency which is to carry it out should be changed wholesale? If the country gains independence, if the people have full voice in its administration, it will be then that the police will simultaneously change its character. Otherwise nothing will stop the oppressions of the police.

BANDHYA,  
August 2nd, 1907.

#### 4. The *Sanhya* [Calcutta] of the 2nd August writes that severe were the labour-pains at Lal Bazar, but ultimately only a mouse was brought forth.

The police and the *Bande Mataram* newspaper.

Mr. Magistrate Kingsford issued a warrant for the search of the office of the *Bande Mataram* newspaper. The utmost sensation prevailed. In the sequel it has proved wholly a sham. It appears to-day that the *Bande Mataram* is to be arrested for reproducing a translation of the article "Dispelling



of fear," for publishing which the *Yugantar* was convicted. This is what is called bringing forth a mouse.

Just mark the courage displayed. The *Bande Mataram* has subjected you to a very rough handling, and yet you seek to arrest it on the charge of publishing only a translated article. What capacity!

The police are absolutely at sea. They do not know whom to arrest as editor of the *Bande Mataram*. The *Yugantar* wrote that the *feringhi's* empire was only a house of illusion, which only wanted a poke to be given to it. This is an absolutely unalloyed truth. It is through the influence of this illusion that the *feringhis* are committing so much oppression, and it is under the influence of this illusion that people are putting up with all. If the *feringhis* understand this truth, their pride will be smashed up. But they do not wish to understand it themselves, nor do they wish to let others understand it. Hence all this anger. And it is for this anger that a mouse has been brought forth at Lal Bazar.

5. The *Soltan* [Calcutta] of the 2nd August writes that the *Panchajanya* of Chittagong is a newspaper which since its very first appearance has been animated with a feeling of hatred towards Musalmans. For a time it continued to attack Mr. Abdul Karim, Inspector of Schools, and now it is busy announcing that certain Mullas, emissaries of the Nawab of Dacca, have arrived in Chittagong. The two local pleaders whom it mentions as able to corroborate the above statement disclaim all knowledge of the matter.

SOITAN,  
August 2nd, 1907.

6. The *Sandhya* [Calcutta] of the 2nd August writes how on the previous evening Mr. J. Chauduri in the course of a speech at College Square retold the old story of the *Gurumahasay* of Pandua. This guru used to cane a certain pupil every day until the father of the boy pleaded for more lenient treatment. Then the *guru* asked how the boy would manage to earn a livelihood in after life unless he was chastised in childhood. To that the father answered:—There is no ground for anxiety, Sir. If he cannot succeed in doing any thing else, he will at least earn a livelihood as a Daroga.

SANDHYA,  
Aug. 2nd, 1907.

An attack on the Calcutta Police.

The paper proceeds:—

Even though this story be true, it must be admitted that there have been highly intelligent men in the police department. But the Calcutta police of the present day is such as to suggest a reflection that many kotals and darogas, if they had in youth come in for a few additional strokes, would not have joined the police to swell the herd of fools in it.

The police in our city is a body of consummate fools. By their search of the *Bande Mataram* office they have got nothing of value (lit. only five or seven plantains). They are now going about beating their breasts sorely puzzled as to the proper course to take. A detective officer is going about everywhere inquiring of any body and every body if he (the person addressed) knows who the editor of the *Bande Mataram* is. Mark the good sense of it. This daroga must surely have been in the pathsala at Pandua above referred to, otherwise how could he be possessed of such wisdom?

Listen to something more. An eminent citizen is said to have been on a visit to the Commissioner of Police, in the course of which he offered to produce forthwith before him (the Commissioner) the editor against whom he understood a warrant to have been issued, if he was told the editor's name. The Commissioner remained silent for a time and then queried in his turn who was the editor of the *Bande Mataram*. The gentleman was dumbfounded and fell to mentally questioning if his interrogator also had been in the Pandua Pathsala.

This police of ours of the type of the Pandua schoolboy above spoken of are so foolish that they have not yet succeeded in getting evidence as to who the editors are of important papers. And if they try to get the information now, they will have to go back to Pandua to get from the *Gurumahasaya* a few more stokes with the cane. They have been trying for a long time to get information about the *Sandhya* office, but they own themselves foiled. It is their way to rely on searches. The boys are saying that on the day of the search a box or two of hornets and wasps will be kept ready, so that the work which should have been done at Pandua and which remains undone will



be completed. The Calcutta Police will fail to find out the smallest jot of information regarding the *Sandhya* office, for they are like the pupil of Pandua above referred to.

DAILY HITAVADI,  
August 3rd, 1907.

7. The *Daily Hitavadi* [Calcutta] of the 3rd August writes that luckily for the people of India their rulers have lately begun to make a departure from their old practice of not paying heed to public opinion as represented at public meetings. Henceforth police officers are to be present at meetings to take down as far as possible full reports of any speeches that may be made. It is to be hoped that this arrangement will not be kept confined to Calcutta alone, but will be extended to the whole province. It will entail some extra work on the police, but it will also lead to the employment of educated men in the force. The more the aspirations of the governed are brought to the notice of the governors through the agency of educated policemen, the better it will be. The more definitely the authorities learn how eagerly the people long for the attainment of swaraj, the more quickly will that longing be realised. For one knows that the English, once they come to learn any strong desire on the part of their subjects, are sure not to remain indifferent to it. Englishmen have learnt from their experience in the case of the American Colonies and also from their study of History in general the great truth that no ruling power was ever a gainer by setting itself against any strong desire of the ruled. That is why many English public men have distinctly stated that whenever Indians become fit for self-Government they will be granted it. That the officials are now eager to know what the people think and are no longer inclined to disregard their wishes is an augury of no little good.

Some people are afraid that the reporting of speeches by the police will lead to oppression as it did in the case of Veni Bhusan Rai of Khulna. Such people need to be reminded that, as Surendra Babu recently put it, "Repression is the school of liberty." Therefore the new arrangement, from whatever point of view it may be regarded, is to be welcomed as an act of grace on the part of the authorities.

TAMALIKA,  
August 3rd, 1907.

8. The *Tamalika* [Tamluk] of the 3rd August writes how gambling is permitted to go on unchecked at the *hât* at Sasati, in Uluberia, and how the Sub-Inspector of the local police outpost actually joined in person a gambling party at the village of Kultiga on *Rathjati* day, and how, finally, gambling is seriously rife in almost all the *hâts* in the Doro pargana of the Satahata thana.

BANGAVASI,  
August 3rd, 1907.

9. The *Bangavasi* [Calcutta] of the 3rd August dissents from the idea that the death of Sachindra Coomar Basu was the result of an accident and tries to prove that he was killed by somebody. After pointing out that Mr. Plowden, the head of the criminal investigation Department and Mr. Cornish the head of the Bengal Nagpur Railway police verbally expressed their opinions in favour of the latter view, the paper concludes by calling on Government to make a fresh inquiry into the case.

HITVARTA,  
Aug. 4th, 1907.

10. Referring to the publication of a treatise entitled "*Vilati Barjan Rahasya*," the secret of boycott of foreign goods, in which the Muhammadans have been exhorted to maltreat the Hindus, the *Hitvarta* [Calcutta] of the 4th August condemns the indifferent attitude assumed by Government in the matter, seeing that it is neither stopping the distribution of the pamphlet nor taking steps to bring its writer to punishment. The pamphlet contains the name of the author, but not that of the printer.

(b)—Working of the Courts.

SANDHYA,  
August 1st, 1907.

11. The *Sandhya* [Calcutta] of the 1st August writes as follows in an editorial paragraph headed "Bravo! Police—two hundred funs—two lakhs of amusements:—"

Kazi Kingsford's *fiat* went forth: Attach the *Yugantar* Press. Why sir? In section 517 it is said that the thing made use of in the commission of an offence shall be attached. As the Press was used in printing the *Yugantar* articles, it must therefore be attached. Hearing this order, a distinguished



Counsel of the High Court said: "If I commit a nuisance in the High Court, it must be confiscated, because in committing the nuisance the High Court was brought into use." Another gentleman said: If a person be punished for committing an outrage on a woman, the Police can attach the woman, because she was used in the commission of the offence. Bravo! Police, this time you have two hundred funs—two lakhs of amusements.

12. In noticing the decision of the High Court *re* the *Sadhana Press* case, the *Sandya* [Calcutta] of the 7th August writes in strong and vulgar language of what it calls Mr. Kingsford's stupidity and ignorance of the law in ordering the confiscation and also of the conduct of a police officer who is alleged to have threatened the *Bande Mataram* press with an early compulsory stoppage of work.

SANDHYA.  
August 7th, 1907.

13. A correspondent of the *Soltan* [Calcutta] of the 2nd August gives the following account of the manner in which lately certain Government posts in the Noakhali district were filled up, with the object of proving that the just claims of Musalmans to a share of the patronage of the State still continue to be overlooked, because of the manoeuvres of the Hindus already in office:—

SOLTAN,  
August 2nd, 1907.

(1) For the vacant post of Collectorate Nazir, M. Hammid-ud-din, senior clerk and M. Abdus Salam, Mohafez of the Magistracy, were the only two deserving candidates. No Hindu of seniority and standing appearing as candidate, Nobin Babu, the Deputy in charge, persuaded Mr. Dunlop that M. Abdus Salam could not be spared from the Mohafezkhana which required a competent man for it, and that the Nazirship should therefore be given to (his friend) Khired Babu.

(2) Thirty-one temporary hands were to be taken in for the work of copying old papers in the Mohafezkhana; Dakhina Babu, the Mohafez of the Collectorate, appointed only such as could bribe him; and of the 31, only 7 or 8 were Musalmans. Promotion from Rs. 15 to Rs. 25 was originally to have been given only to men who are passed men; but since of these 31, only the Musalmans are passed men, promotion has been made conditional on Dakhina Babu's recommendation.

(2) M. Muhammad Ismail, Head Clerk of the Settlement Department, has been accused of misappropriation of public money unjustly by the Hindus, with the intention of screening the Nazir Babu who is the real culprit. Acting under Mr. Dunlop's order, Nobin Babu has suspended him, and also in a short fifteen minute's time he promoted four or five Hindus instead. He further directed the Sheristader of the Collectorate to proceed against the Maulvi Saheb. Imagine a Sheristadar suspending and proceeding against a clerk whose pay ranged from Rs. 50 to Rs. 120. Deputy Ambika Babu, a conspirator, who has been a life-long enemy of the Maulvi, having been charged with the collection of evidence, attempted by bribes to suborn one of the witnesses named Is-hakk.

The correspondent, in concluding, dwells upon the natural weakness of Mr. Dunlop's disposition.

14. The *Howrah Hitaishi* [Howrah] of the 3rd August writes that complaints still continue reaching it against Babu Khitish Chandra Halder, the new local Sub-Deputy Magistrate, who has gained a notoriety for dismissing cases. One cannot conceive how he being a native of Howrah, is allowed to remain as Magistrate there. It is impossible that the rules of Government should command public respect if they are set at naught at every step.

HOWRAH HITAIISHI,  
Aug. 3rd, 1907.

15. The people, says the *Hitvarta* [Calcutta] of the 4th August, have been expressing their dissatisfaction at the decision of the Court in the Rawalpindi riot case.

HITVARTA,  
August 4th, 1907.



HINDI BANGAVASI,  
August 5th, 1907.

16. The *Hindi Bangavasi* [Calcutta] of the 5th August draws a picture of the punishment inflicted upon the newspaper editor, the proprietor and the rioters at Rawalpindi, in the Punjab. With regard to the latter, the people, says the paper, have been thunderstruck to hear the details of the punishment. Again, the punishment of the youthful editor of *India*, only for writing a seditious article, offers a striking contrast to the one inflicted upon the Irish Colonel Lynch for rebelling against the British Government during the Boer War, inasmuch as not only the sentence of death passed against him was commuted to imprisonment for life, but he was let off, after he had remained in jail only for a year, and all this was done under the same British rule that equally obtains in India. Furthermore, notwithstanding the depositions of many of the dis-interested witnesses that the issue of *India* containing the seditious article in question was printed in a Musalman's press in Lahore, Lala Dina Nath has been thrown into jail for five years. The paper concludes that the prisoners have the entire sympathy of the Indian people, and their fate will pluck commiseration from every heart.

(c)—Jails.

NAVASAKTI,  
August 5th, 1907.

17. The *Navasakti* [Calcutta] of the 5th August writes that it is reported that some extra amount of *zulum* is being committed on Bhupendra, the convicted editor of the *Yugantar*, in prison. He is said to have been put to work in the oil press. His hands have got blistered.

Continuing, the paper writes that in free countries prisoners convicted of offences against the State are not treated in prison like common thieves, but are allowed to live inside the prison walls like ordinary citizens. In India, which is a conquered country, other methods prevail. And yet our leaders brag so much about their claim as British subjects.

(d)—Education.

JASOHAR,  
August 1st, 1907.

18. The *Jasohar* [Jessore] of the 1st August makes the following allegations in connection with the *Guru-training* school at Nilganj, near Jessore:—

- (1) The *guru* pupils pass their time generally in chatting with the Head Pandit, and in smoking.
- (2) The educational qualification of the Head Pandit is below the level of that of some of the *gurus* he is supposed to teach.
- (3) All the *gurus*, though differing in their educational qualifications, are taught the same standard in the same way.
- (4) The third pandit is a mere lad, a brother-in-law of the head pandit, who has no qualifications for the particular subjects he attempts to teach, and who was appointed in preference to a better qualified Musalman candidate who was available.
- (5) The sum of five rupees which the Municipality grants in aid of the upper primary school attached to the *guru-training* school belongs properly to the second pandit, but it is now appropriated by the head pandit, who was formerly second pandit.
- (6) The second pandit has not got anything during the nine months he has been in his post from the fees contributed by the pupils.
- (7) The roofs of the school-rooms are leaky.
- (8) Out of the five rupees allowed by Government for contingent charges, a duftry used formerly to be kept up on Rs. 2. He has since been dismissed, and the second pandit does the work of duftry and clerk, which latter work should be done by the head pandit.
- (9) No programme of duties for the pandits of the school is enforced duly.

BIHAR BANDU,  
Aug. 3rd, 1907.

19. The fact of Pandit Ram Avatar Sarma, M.A., going on three years' leave having caused the vacancy, says the *Bihar Bandhu* [Bankipore] of the 3rd August, of the post of the Sanskrit Professor in the Patna College, it is



now a subject of contemplation as to who should be appointed to succeed him. So long, this post was held by Bihari Sanskrit scholars, and this invariably tended to the success of the college as far as the teaching of Sanskrit was concerned. Hence, it is now reasonable to select one from among the Bihari Pandits to fill up the situation. Among others, the paper suggests the names of two eminent Bihari Sanskrit scholars as worthy of holding the responsible appointment—

(a) Pandit Devadatta Tripathi, Kavya Tirtha, who has been serving in the college as Assistant Professor of Sanskrit for the last four years, and whose attainments in English extend up to the F. A. standard.

(b) Pandit Raghunandan Tripathi, Sankya, Yog, Vakaran, Sahitya Acharya, than whom none can claim a greater capability in Bihar to fill the post. The paper regrets to hear that the Principal has nominated a Bengali M.A., of the 3rd class in this connection, and takes the opportunity to remind the authorities of the fact of the appointment being once filled by a Bengali some time ago who was finally declared unfit for his ignorance of Hindi, the local vernacular of the Province.

20. Referring to the circular of the Director of Public Instruction, Panjab, forbidding the teachers to subscribe to any news-

A circular of the Director of Public Instruction, Panjab.

paper without the permission of Government, the *Hitvarta* [Calcutta] of the 4th August remarks

that the readers must have divined the object latent in this Government proceeding.

HITVARTA,  
Aug. 4th, 1907.

(g)—*Railways and communication including Canals and Irrigation.*

21. The *Hitavadi* [Calcutta] of the 2nd August regrets that the East

Inconvenience of third class Railway passengers at Howrah.

Indian Railway authorities have not yet made any better arrangements for the issue of tickets to third class passengers at Howrah. Many passengers by

No. 6 Up night train were left behind on last Sunday night for want of tickets, because the lady booking clerk when asked to issue tickets said *ismain nahi*. Is there no remedy for these irregularities?

22. The *Bangavasi* [Calcutta] of the 3rd August notices a letter from a gentleman who lately had to buy a platform ticket at Howrah, giving his experience of the dilatory

A Railway complaint.  
and unaccommodating methods of work of the female booking clerks there.

HITVADI,  
August 2nd, 1907.

BANGAVASI,  
August 3rd, 1907.

(h)—*General.*

23. The *Sanjivani* [Calcutta] of the 1st August writes that people regard

Government and the unrest.

the order for the confiscation of the *Sadhana* press as an act of *zulum*. If the aim of Government is to

repress sedition it should refrain from acts which people regard as *zulum*. Government is doing harm to the country by its baseless alarm of sedition. There is no real sedition in the country. The Bengalis are an intelligent people, who know very well that a rebellion will not succeed. All this unrest and discontent would probably have been avoided, if Government had not partitioned Bengal. Government itself created the unrest, and is now seeking forcibly to suppress it. And the more force is being used the more is the flame of discontent spreading out on all sides. Let Government be well advised enough to remove the causes of discontent. If in its perversity it rather seeks to remove the effect and not the cause, a flame of terrible discontent will be kindled all over the land.

24. The *Sandhya* [Calcutta] of the 1st August says that Mr. Morley has been greatly bewildered in Lala Lajpat Rai's case.

Lala Lajpat's case.

It has now transpired that the speech which he

cited as exceeding the bounds of law was delivered on the occasion of the raising of subscriptions in aid of the Dayanand College, and was first published in the *Paisa Akbar*. Detached portions of it subsequently appeared in a Muhammadan paper, which portions were used to impose upon Mr. Morley. The writer says that the whole thing is false from beginning to end. This

SANJIVANI,  
August 1st, 1907.

SANDHYA,  
August 1st, 1907.



falsehood was all the strength of the *Goda Lat* (Governor afflicted with elephantiasis) of the Punjab. The sinus has thus forced itself upon public notice. The time is approaching when all falsehoods will be thoroughly exposed.

DAILY HITAVADI,  
August 4th, 1907.

25. Referring to the account published in England by the *Express* as to how Lajpat Rai asked the Amir of Afganistan, when His Majesty visited India, to invade India

and wrest the country from the hands of the English, the *Daily Hitavadi* [Calcutta] of the 4th August says:—

We have already had ample evidence of the kind of veracity which Anglo-Indian correspondents possess, in the discovery they made of the existence of National volunteers in Bengal. It would not at all be a surprise if the English, who can go so far as to commit forgery for political purposes, should have fabricated such a story to support the unjust deportation of Lala Lajpat Rai.

MIHIR-O-SUDHAKAR,  
August 2nd, 1907.

26. The *Mihir-o-Sudhakar* [Calcutta] of the 2nd August publishes a letter from its Meherpur reporter, alleging that

The Subdivisional Officer of Meherpur.

Babu Chandi Charan Chattarji, the local Deputy Magistrate, who is a Musalman hater, is committing

frightful oppression on the Musalmans there. Recently he visited Gangni, Karimpur, Rahamatpur, Betai, Amjhopi, Firozpur and Ashrafpur, had the local Musalmans summoned before him, and directed them that they were not to hold meetings nor to read Maulud, nor to open shops; and that they were to eat food cooked by Hindus and do menial service for them, etc. Furthermore he scolded many leading men amongst them and spoke disrespectfully towards them. He took bonds from a number of Maulvis, Munshis and highly respectable people, threatening them, with arrest in case of non-compliance. He also issued warrants against a number of others. There is no strife between Hindus and Musalmans here, but Chandi Babu is so acting that a riot between them may soon break out. There is no doubt, considering the way the anti-Musalman Deputy Babu is committing oppressions on Musalmans, that disturbances will soon break out here. There are a number of tyrannical zemindars in the subdivision, whose hospitality Chandi Babu frequently accepts. There is no telling how many ryots he is ruining, in league with the zemindars.

NAVASAKTI,  
August 3rd, 1907.

27. The *Navasakti* [Calcutta] of the 3rd August writes as follows under the heading "The order of sedition":—

"The order of sedition."

This is not the first time that the Englishman has raised a cry of sedition in India. He did the same before from time to time. The matter for wonder is that this cry of sedition has been raised whenever he has himself commenced some oppression in the country.

Thrice has this cry of sedition been raised within the last thirty years. The first time it was raised during the rule of Lord Lytton; the second time during the administration of Lord Elgin; and the third time during the present regime of Lord Minto. But the full responsibility for the present cry cannot be laid on Lord Minto. It is his predecessor Lord Curzon, who is, in fact, responsible for it. As the cry of sedition was raised during the administrations of Lords Lytton, Elgin and Curzon, so there was a strange likeness among the lines of administrative policy of these three Viceroy. Lytton brought about the Kabul War, and along with it increased the burden of taxation. He also endeavoured to check the spread of high education in the country. It was in his time also that the door to higher appointments in the public service was narrowed for the Indians. When the leaders of the people made a loud protest against these acts, Lord Lytton raised a cry of sedition and deprived the press of its freedom. He commenced to commit oppression and injustice and took steps to curtail the privileges and independence of the people. When a famine was devastating the country, he unnecessarily entered upon a war and drained the exchequer empty and then imposed fresh taxes on the poverty-stricken people for the purpose of famine relief. When those oppressions made the people lose their patience and the fire of discontent was kindled all over the country, to stop the popular wail His Lordship, on his part, raised a cry of sedition and gagged the people's mouths. First came the oppression, then came the popular discontent and last of all came the cry of sedition and repression.



This was the order in which the wheel of English administration in India revolved under Lytton.

Under Lord Elgin sedition and repression saw the light in the same order. Though not an Afghan war, a war was brought about in Tirah, which caused an immense expenditure. A famine also broke out, and deaths commenced to take place. To crown all, the plague made its appearance in Bombay. In its anxiety to save the people as well as the export trade of India, threatened by the plague (for other countries showed themselves unwilling to import goods from a plague infected country like India), Government issued new plague rules and the police and even British troops were employed to make a house-to-house search in Poona and Bombay cities for plague patients. This gave opportunities to the police and the soldiers to commit oppressions on the people and the latter were filled with grave apprehensions. The newspapers began to give vent to their painful feelings and immediately Lord Elgin raised a cry of sedition and passed a new law to gag them. So in Lord Elgin's time, too, there came first the oppression, then the popular discontent, and then the cry of sedition and further oppression of the people.

The present cry of sedition has also followed in the same old order. Lord Curzon by various stratagems more or less undermined the little independence and the few privileges enjoyed by the people of India and enhanced the powers and prestige of the alien ruling power. What Lord Lytton did not do, or did not venture to do, Lord Curzon set himself to accomplish. To stop high education, all that Lord Lytton did was that he merely wished to abolish a number of Government Colleges. But Lord Curzon set himself to uproot high education by bringing the University under complete official control. He deprived the rate-payers of the Calcutta Municipality of all the municipal rights they had gradually acquired. He openly declared the policy of not allowing the natives any leading position in the Government service. At the Delhi Durbar he not only squandered public money, but struck a blow at the position, honour and rights of the allied and feudatory native princes, and reduced them to the position of mere satellites of the British Raj. By the partition of Bengal he grievously wounded the feelings of a whole nation. In fact, by his various acts and by the adoption of certain lines of policy, he firmly convinced the Indians that they would have for ever to remain under the feet of the English. By his acts and by his utterances he laid bare before the popular eye the real character of British policy in India. The people saw that they were for ever to remain under British subjection. They saw that ruling and draining, indissolubly united, were the guiding principles of British administration in India. To rule the English drain the wealth of the country, and to drain they rule the country.

Lord Minto came to India at this crisis. The sparks of unrest and discontent which Lord Curzon had scattered over the country were about to break out into a flame. Lord Ripon had come out to India in a similar crisis. But the policy he adopted has not been followed by Lord Minto. The latter's policy has served to increase the discontent, and along with it the measure of oppression. And now that the fire has burst into a flame, a cry of sedition has been raised, and arrangements are being made to oppress the people more and more.

Here also therefore the order is the same—first oppression and injustice, then as a consequence popular discontent and restlessness, and last of all, for the purpose of checking this discontent and restlessness, the raising of the cry of sedition and more repression of the people—the same old order.

The fire of sedition that has been kindled in the country is of the Englishman's own making. How can we be made liable for the fire which has been kindled by the Englishman himself?

28. Referring to Mr. Morley's expressing his inability to visit India during the recess, in answer to the suggestion of Mr. Laidlaw at the meeting of Parliament in July last, the *Bharat Mitra* [Calcutta] of the 3rd August remarks that Mr. Morley had better keep in England, from where he can give enough trouble to the Indians. Since every Indian stripling is disgusted to

Mr. Morley requested to visit India.

BHARAT MITRA,  
August 3rd, 1907.



hear his name, one cannot say, says the paper, how he may be received if he makes his appearance here.

BHARAT MITRA,  
August 3rd, 1907.

29. Having regard to the fact of the prosecution and conviction on the charge of sedition of so many newspaper editors in the various parts of India these days, the *Bharat Mitra* [Calcutta] of the 3rd August remarks that

The prosecution of the newspaper in the present days.

this age had better be called the age of sedition. The paper alludes to the prosecution and conviction of the editors in Lahore, and to that of the *Yugantar* in Bengal. As to the latter, it says that it was wise of him not to put in any defence, seeing that the heavy expenses incurred by his fellow-brethren elsewhere and the trouble they underwent in adducing evidence had not the desired result. The paper also refers to the objectionable behaviour of the Court and the Public Prosecutors towards the accused and the witnesses for the defence, and illustrates this by making a reference to Mr. Kingsford's jeering at the fact of the subscription being raised for the defence of the editor of the *Yugantar* and to the Government Pleader in Lahore making it a point to disgrace respectable witnesses for the defence, and compliment those of the prosecution, many of whom had done much that could be found fault with. From this, says the paper, one can judge what awaits the country in future.

NAVASAKTI,  
August 3rd, 1907.

30. The *Navasakti* [Calcutta] of the 3rd August writes:—

Rumoured fresh prosecution of the *Yugantar*.

Government is again trying to arrest the *Yugantar* for sedition. So says the Feringhi newspaper the *Empire*. Good. Probably Government wishes to see how many Bhupendra Naths there are in connection with the *Yugantar*. But Government will be startled if it meets with only some of them. The Government will then see that in the battle of life the drops of blood that will be spilled this time in the name of India will give birth to a hundred heroic sons who will remove India's sorrow and India's darkness.

BANGAVASI,  
August 3rd, 1907.

31. The *Bangavasi* [Calcutta] of the 3rd August writes:—

"What horrors are these."

We have said again and again, and we report what every intelligent man will say, O Englishmen, if you want to keep your Empire, don't transgress *dharma* (righteousness). We say in plain terms that the little *dharma* which has so far maintained British Empire in India is gradually wearing away on account of the sins of Lord Minto.

What a terrible hellish fire is burning all over India! Did you ever see such a sight, O Englishmen, during the 150 years of your rule in India? If Lord Cornwallis or Lord Canning or Lord Ripon had been today the Viceroy of India, then surely, such a hideous sight would not have met our eyes.

Do you remember what a terrible fire was kindled in India by Warren Hastings? The fate of Maharaja Nanda Kumar, of Chait Singh, Raja of Benares, of the Begums of Oudh, the frightful oppressions upon Rani Bhavani and other zamindars, all wake up the bitterest recollections. Fortunately Lord Cornwallis came to India as Governor-General and poured oil on troubled waters. By introducing the Permanent Settlement in Bengal he pacified the Bengal zamindars who began to forget even the oppressions of Warren Hastings.

Again, do you remember the misdeeds of Lord Dalhousie? The fate of the Nawab of Oudh and the annexation of Native States are still fresh in men's minds. The Sepoy Mutiny almost consumed the British Indian Empire. The conflagration would not have been stopped if Lord Canning had not come to India as Governor-General.

The Press Act and the Arms Act of Lord Lytton sowed the seeds of discontent in India. Lord Ripon will be gratefully remembered for what he did for India, as also for what he unsuccessfully tried to do.

The situation which Lord Curzon created has been made much worse by Lord Minto. Everywhere iniquitous measures reign supreme. The English are our first foreign rulers. Other European powers tried to found an Empire in India, but it was the English who gained the day, because they possessed qualities which none else possessed. Though the British Empire was established by unfair means, yet the English succeeded in winning the hearts of the Indians by bringing peace to the country. They started at the name of Russia, because in Russia the Government was arbitrary and



irresponsible. But alas! What do we see in India when Mr. Morley and Lord Minto are governing the country? It is they who have disgraced the English name by their sinful acts. The people know that the British people entrusted the Government of India to them. But now the British public is indifferent to their misgovernment. Will not the masses in India therefore think that the English are a dishonest people? If there is no law in Russia, the deportation of Lajpat Rai and Ajit Singh by Mr. Morley and Lord Minto is also against law. Will the Indians, in such a case, be held guilty if they think that in character and disposition the Russian and the Englishman are the same?

The inhuman treatment of the accused men at Rawalpindi breaks the heart. What a terrible sight! The accused are respectable, educated, estimable and wealthy men, but they are not granted bail, though they have fallen seriously ill. What cruelty this! Added to this is the fact that the Judge does not hesitate to ridicule the accused in their afflictions. He said that the accused kept better health in *hajat* than in their homes! Did you ever see such a horrible sight? We have heard that prisoners are severely maltreated in Russia, but the same thing is happening also at Rawalpindi. If then the people should think, "how long will it take to be like Russia," can they be held guilty?

What more should we say? Just imagine how long will British sovereignty in India last, if things go on in this fashion. The heat is increasing gradually, and the burning caused thereby is well nigh intolerable. We therefore think that both Mr. Morley and Lord Minto should now be removed from office. We don't know what will happen, or whether this burning sensation will be allayed. But considering the severity of the pain, we are led to fancy that the disgrace to the English name will be wiped away if Lord Minto be driven away. It was by his advice that Mr. Morley was misled. But who knows that Mr. Morley will be corrected if Lord Minto be removed? It seems to us that his brain has been totally deranged. Both must therefore be removed, otherwise the impression in the popular mind that "the English are unrighteous" will not be effaced. But the vile disseminators of lies in England must first be muzzled.

32. Seeing that Kunja Bihari Dusadh, who has brought a case against Babu Rash Behari Mondol, has been getting allowance from Government for his subsistence and for that of his dependants, the *Hitvarta* [Calcutta] of the 4th August, asks how is it that Government treasury is being taxed for the maintenance of a private individual only because he is a party in a criminal case. The paper says that this is due to Mr. Lyall, the Magistrate of Bhagalpur's proceeding, which was lately criticised in a newspaper and regrets to say that it was for this reason that His Honour the Lieutenant-Governor spoke in such unfavourable terms of the newspaper, the other day.

HITVARTA,  
August 4th, 1907.

33. The *Daily Hitavadi* [Calcutta] of the 4th August says that Government can best secure the respect of the people by a just administration of the country. But the Indian rulers prefer to shun the beaten path known to all, and adopt a method which is abhorrent to honest men. Sir L. Hare is now out on a *salam*-collecting tour in the Muffasal. How can the people *salam* a man by whom they are being cruelly harassed? The officials are trying to compel them to honour the Lieutenant-Governor. The farce that is being enacted in East Bengal is wellknown. Moulvi Saiyyad Amjad Ali Choudhuri, Zemindar of Tangail, has offered to meet all the expenses of His Honour's reception. But, then, how can it be said that the Local Board of Tangail is going to accord a reception to the Lieutenant-Governor? Does Lord Minto countenance such ridiculous exhibitions? Are not such incidents calculated to lower British prestige in this country?

DAILY HITAVADI,  
August 4th, 1907.

34. Referring to an interpellation in Parliament on the subject of checking the import by the Anglo-Indian Press of inflammatory telegrams and news into England, and enumerating some such news as the publication of which in the Anglo-Indian papers are calculated to estrange the English from the Indians and to enrage the former a good deal, the *Hindi Bangavasi* [Calcutta] of the 5th August

HINDI BANGAVASI,  
August 5th, 1907.



remarks that sooner the practice is stopped the better, inasmuch as, if the excitement of the English resulting from the above reaches its climax, it will make the Anglo-Indian Government officials all the more severe in their dealing with the Indian people, and this will have a disastrous effect ultimately. It is, therefore, obligatory, says the paper, on the part of Government which has to look to the wellbeing of its subject, and to the peace and order in the country to avert the unfavourable event which this state of things threatens, checking, in time, the publication of the inflammatory news.

HINDI BANGAVASI,  
August 5th, 1907.

35. The *Hindi Bangavasi* [Calcutta] of the 5th August remarks that the Royal Commission which Mr. Morley has in view to inaugurate is a political trap, as the expenses incurred on its account will have to be borne by the Indians.

BURDWAN  
SANJIVANI,  
August 6th, 1907.

36. The *Burdwan Sanjivani* [Burdwan] of the 6th August after extending a cordial welcome to Sir Andrew Fraser on the occasion of his visit to Burdwan, proceeds to bespeak His Honour's attention to the necessity for providing facilities for an adequate supply of pure drinking water and for preventing the export of food-grains from the district.

DAILY HITAVADI,  
August 7th, 1907.

37. The *Daily Hitavadi* [Calcutta] of the 7th August writes:—

"Where is the source of the natives have come to hate them. We know it for a fact that most Indians have now lost their respect for Englishmen. But who is responsible for this? At first the Indians, far from hating Englishmen, loved them even more than they loved their own people. But the English failed to develop that magnetism which wins that love. Like a child spoiled by too much indulgence the English so abused the excess of respect and love that they received and went to such lengths that they made themselves quite intolerable to the Indians. The English do not now think it necessary to speak politely to the Indians, and are laying the axe at their own feet thinking that the Indians will submit to everything silently. But at last the time of retribution has come. It is a law of nature that when a man ceases to be respected he becomes an object of scorn. Even now it is not impossible to soften the Indian's hatred of the Englishman. But the Englishman, puffed up with imperialism, will not stoop to adopting the necessary means, for he believes that by so doing he may lose his prestige.

If even now the rulers will only divest themselves of their undue love for their countrymen and carefully sift the cause of the present unrest they will find how far the Anglo-Indians are responsible for it. The injustice done by European Judges in cases in which the Indians are ill-treated by Europeans and the indifference of the Viceroy and the Secretary of State are serving to spread the unrest. This unrest is percolating even to the lowest strata of Indian Society. Merely looking at the Indian with an eye full of wrath will not lead to the disappearance of the unrest. A strict watch must also be kept over the acts and sayings of Anglo-Indians. The editor of the *Yugantar* has been sent to Jail because he had the audacity to say that the British Indian Empire was a mere illusion or a house of cards. But have the authorities cared to enquire whether the Indian Empire is really like a building whose foundations have been undermined and which is about to fall to pieces? If it is true, whose fault is it then? Have the authorities made any enquiries about the truth or otherwise of the various allegations of the Anglo-Indian newspapers against the National Volunteers? Let them severely punish the guilty party whoever that party may be whether the Anglo-Indian newspapers or the National Volunteers. To allow newspapers to disseminate falsehood and thereby cause unnecessary alarm and mislead the British public with impunity, cannot but give rise to a feeling of disgust towards the Government. A boy asking a man not to purchase foreign salt is sought to be severely punished, but mischief making newspapers are not at all taken notice of. This indeed is passing strange.

It may be said that the officials are determined to put down the *swadeshi* agitators to safeguard the interests of the English merchants, and therefore it is immaterial whether the Anglo-Indian newspapers speak the truth or falsehood. If this is so, then it must be admitted that the relation between



India and England is only one of sale and barter. Why then this talk of loyalty, or of sedition? You want to stop the *swadeshi* agitation because it hurts your interests. How can you then secure the respect and goodwill of the customers! First ascertain whether the staff in your hand is a measuring rod or a rod of authority, and then speak of putting down unrest in this country. You call the rod a rod of sovereignty, but the next moment you use it to measure the length of Manchester cloth. If vegetables, cloths, shoes, etc., are sold by one sitting on a throne, then the Royal Court is turned into a bazar, and its gravity is marred by the noise of the market. Nobody can deny this.

There is unrest and noise in India. But it is not the roar of cannon nor the noise of battle. It is the noise of the bazar made in settling the price of commodities. The customer says "we won't take Manchester cloth or Liverpool salt;" but the seller shouts "take, purchase in the cheapest market." If you cannot tolerate this noise, then give up your shop-keeper's guise and appear in royal robes. The measuring rod which was turned into a royal rod after Plassey, should now be so wielded as to command respect, and then the uproar will vanish and silence will reign. You may be sovereign and merchant at the same time, but then where can you get the subject and customer in the same person? First ascertain the true source of unrest, and then proceed to uproot it.

### III.—LEGISLATION.

38. *Re* the proposed legislation against the "social evil" in Calcutta the *Sanjivani* [Calcutta] of the 1st August writes that it is excellent as far as it goes, but it does not go far enough—(1) It should include provisions for

Proposed legislation against vice in Calcutta.

preventing women of ill-fame from standing on the entrances into the lanes off the main thoroughfares of the city, for the purpose of soliciting passers by. The use of the public thoroughfares is not permitted for the plying of any trade. Why should an exception be made here? 2) A class of women live on the earnings of the prostitutes and recruit for the trade. These women should be forbidden from living in the same premises as the prostitutes, or intimately associating with them. The law in Bombay is of the foregoing effect. (3) No provision has been made to facilitate the rescue of infant girls from houses of ill-fame.

SANJIVANI,  
August 1st, 1907.

39. The *Hitavadi* [Calcutta] of the 2nd August agrees with the Hon'ble Babu Radha Charan Pal in the view that the power to eject prostitutes from their houses should not wholly rest with the Commissioner of Police, as in that case the subordinate police will have ample opportunity of oppressing the women; and recommends that respectable inhabitants of the locality concerned ought to have a voice in the matter. The Select Committee, it is hoped, will take into consideration all sides of the question.

DAILY HITAVADI,  
August 2nd, 1907.

40. Referring to the Calcutta Suburban Police (Amendment) Bill for 1907, which was introduced into the last Provincial Legislative Council and has been referred to the Select Committee for discussion, the *Hindi Bangavasi* [Calcutta] of the 5th August advises the latter that, while looking into the matter, they should be mindful of the fact that the police generally tinge their authority with a colouring of oppression.

HINDI BANGAVASI,  
August 5th, 1907.

41. The following is a summary of an article in the *Hitavadi* [Calcutta] of the 2nd August, in which the writer, in commenting on the Bill recently introduced into Parliament for the reform of the India Council, deals with the question of the salary of the Secretary of State:—

HITAVADI,  
Aug. 2nd, 1907.

The Parliamentary Bill for the reform of the India Council.

It appears that the rulers are now more anxious than before to acquaint themselves thoroughly with the internal condition of India. The exclusion from membership of the India Council of men who have cut off their connection with India for more than five years instead of ten years as formerly, as also



of those who belong to the legal profession and who represent the interests of finance, the shortening of the period of membership from 10 to 7 years, all point to the conclusion that the authorities are more anxious to collect information about India than they have been heretofore.

If, then, it is the intention of the rulers to possess more intimate knowledge about India, how is it that men like Messrs. Brodrick and Morley, who never came to India and have little or no knowledge about it, are appointed to the responsible post of Secretary of State? The reply to the question seems to be that the only object for which the Secretary of State is appointed is to safeguard the interests of England in its dealings with India. If this is the real object, why should the poverty-stricken people of India be made to pay the salary of the Secretary of State? The last few months have shown how far we can expect redress of the oppressive and unjust acts of the Government of India from him. Nevertheless we must pay the heavy amount necessary to pay his salary and that of his under Secretaries who assist him in looking to the interests of England. Nothing has yet come of the efforts of those who proposed that the Secretary of State's salary should be paid out of England's revenues. The new Bill however proposes to reduce the maximum number of members of the Indian Council from 15 to 14, and also the salary of the members. These reductions will effect a saving of 60 thousand rupees. How insignificant is this amount in comparison with the huge Home charges! The reason why the British Government is opposed to the proposal of paying the Secretary of State's salary from the English Treasury is said to be that in that case the attention of the British public would be directed to the administration of India, an apprehension which is totally groundless.

Under such circumstances we have only one duty to perform which is that we should vigorously follow the boycott of British goods to draw the attention of the authorities. What we shall gain if we can starve the people of England will be much greater than what would result even if the Secretary of State's salary be paid from the British Treasury. Our piteous cries will not melt the stern hearts of the English people. We should never lose sight of the fact that we shall best succeed in securing their sympathy, if we can only show that we are able to forget ourselves and acquire manliness. That we are capable of both will be shown if we can only keep our vow of boycott intact. We must therefore take to the boycott by all means.

HITAVARTA.  
August 4th, 1907.

42. Referring to the Indian Council Amendment Bill, reducing the number and salaries of the Members of the Council, the *Hitvarta* [Calcutta] of the 4th August notes that the reduction will count nothing against the heavy outlay of five million sterling which India has to pay on account of the salaries of the Civilans. It will be very like taking out a drop of water from the ocean. The paper questions the wisdom of the idea as entertained by some of the wellwishers of India that the English would pay a careful attention to the administration of the country, should the salary of the Secretary of State be defrayed from the British exchequer, seeing that the questions relating to England and the Colonies are so overwhelming in number that the English people cannot afford to attend to them adequately, and even, if they attend to any, their opinions are overruled by the dogmatic views of the Secretary of State. Hence, there is no other way, says the paper, to incline the English to look to the interest of the Indians than carrying on the boycott movement steadfastly and with zeal. Keeping in view the fact that the English oppress the weak and yield to the strong, they will perforce yield to the Indians, if they have to starve as a result of the success of the *swadeshi* agitation.

HITVARTA.

43. In approving the resolution of the Bombay people in returning Hon'ble Mr. Gokhale again as their representative in the Viceregal Council, the *Hitvarta* [Calcutta] of the 4th August notes that the selection has been fortunate in view of the fact that the question of increasing the number of members of the Council has to come up shortly for discussion, in which connection the presence of a member like Mr. Gokhale is necessary.

Hon'ble Mr. Gokhale re-elected by the Bombay people as their representative in Council.



## IV.—NATIVE STATES.

44. The *Matwari Bandhu* [Calcutta] of the 31st July refers to the Maharaja of Bikaner's recent contribution to the *Times of London*, and repudiates his claim to being a leader and representative of the Indian subjects of His Majesty.

MARWARI BANDHU.  
July 31st, 1907.

45. The Maharaja of Bikaner's latest contribution to the *Times of London* is, says the *Hitvarta* [Calcutta] of the 4th August, a dodge on the part of the Anglo-Indians to villify the Indian leaders through their puppets, the native chiefs, who the paper remarks are worse than slaves, though professed to be the friends of the British Government. The paper questions the claim of the Maharaja to be a public leader, and asks if he did not feel shame to profess himself to be so, seeing that it is only those that are independent, spirited, out-spoken and lover of their native land that deserve to be the leaders of the public in the true sense of the word.

HITVARTA.  
August 4th, 1907.

## VI.—MISCELLANEOUS.

46. The *Marwari Bandhu* [Calcutta] of the 31st July publishes a Hindi version of Mr. Hyndman's letter to the *London Daily News*, questioning the wisdom and honesty of those who recommend repressive measures to suppress the present unrest in India.

MARWARI BANDHU.  
July 31st, 1907.

47. Referring to Mr. Hyndman's speech on India, beginning with the remarks that it is foolish to kill the goose that lay golden eggs, and to his letter lately addressed to Mr. Morley, the *Hindi Bangavasi* [Calcutta] of the 5th August says that, had not there been self-independence in England, such words as Mr. Hyndman has written would not have escaped from his pen. In fact, the deportation of Lajpat Rai has been weighing heavy on his heart, and this has called forth the strong remarks made from him.

HINDI BANGAVASI.  
August 5th, 1907.

48. The *Jasohar* [Jessore] of the 1st August exhorts Bengalis to observe the 7th of August with festivities and with the making of speeches, pointing out to the masses the country's woes.

JASOHAR,  
August 1st, 1907.

49. The *Sandhya* [Calcutta] of the 3rd August writes under the heading:—

SANDHYA,  
August 3rd, 1907.

The 7th of August boycott celebration.

Now comes 7th Agosto.  
*Bideshi* gains *Kesto* (dies).

We have not been spoilt by English education. We believe in fate. In everything we see the hand of the Divine Mother. What are you? You are merely the puppet in the hand of the magician. Three years ago the *swadeshi* drum of victory sounded: the boycott was announced. From that day was aroused a new idea in the country; from that day began the attempt to stand on our own legs. But those who announced the boycott on the 7th of August, do not yet know on what particular date and at what particular moment they pronounced that vivifying *mantra*. The 7th August is the 22nd *Sravan*, and the ominous planetary conjunction the *satgraha yoga* falls on the 8th August, the 23rd *Sravan*.

Believe in this that by the force of the *swadeshi* and this boycott movement the emancipation of India will take place. Rend the skies with the cry of *Bande Mataram* on the 7th of August, and renew your vow of boycott. Believe again that this vow cannot be fulfilled by merely living at ease on a flowery bed, that it will be carried out through violent disturbances, unrest and turmoil. O Bengali! you will not be able to carry out the boycott of foreign goods merely by enjoying the sweet moonlight. Engage yourself to carry out your purpose by encountering the shower of meteors and capturing the thunder bolt. The *satgraha yoga* will last two years and-a-half. Its influence will be particularly directed towards the Eastern and the Western parts of India. What has been stated in the *shastras* must happen. The 7th of August is the day on which the vow of boycotting the *feringhi* is to be taken. Don't be asleep; don't be paralysed on that day. Take the flags and



cry aloud *Bande Mataram*. Take the benediction of the Mother and prepare yourself for the boycott battle. The *satgraha yoga* is not an easy matter. The black clouds are gathering. Let honest people beware.

SANDHYA,  
August 6th, 1907.

50. The *Sandhya* [Calcutta] of the 5th August has the following:—

The 7th of August.

#### BOYCOTT FESTIVITIES.

Remember the 7th August. Festivities all over the country. Day after to-morrow, the 7th August, is the auspicious day, on which two years ago we took up the vow of boycotting things *Bilati*. The 7th August next is the 2nd anniversary of that day: and is there another day like it on which to express joy; to go wild with delight; to raise sounds of victory? Let no one remain silent on this auspicious day—rejoice and be festive; fill the skies and the air of India with the sound of *Bande Mataram*, deafening *feringhis*' ears therewith. Let the *feringhi* realise how great the might of *Bande Mataram* is; how strongly the barriers circumscribing *swadeshi* have been built up.

Continuing, the paper proceeds to give a programme of the festivities in Calcutta:—

*On Wednesday*.—A morning bath in the Hooghly; in the afternoon processions with songs to leave College Square for Parsee Bagan, where a monster meeting will be held. Students will run to attend it in numbers, who will succeed in keeping them off from it? This meeting will in a manner thus assist in the burying of the Risley Educational Circular. Let no one be scared away from attendance at this meeting, for the boycott is quite unconnected with the *feringhis* politics. And in the evening let the city be illuminated, so the *feringhi* may be shamed.

*On Thursday*.—A meeting will be held at College Square.

*On Friday*.—There will be festivities, worship and illumination at the Kalighat temple; and processions with songs will meet in numbers there.

*On Saturday and Sunday*.—There will be meetings at Kumartoli Park and Beadon Square respectively.

In concluding, the paper expresses a hope that similar festivities may mark the day all over India, in disregard of the *feringhi*'s circulars where necessary.

SANDHYA,  
August 7th, 1907.

51. The *Sandhya* [Calcutta] of the 7th August points out how the boycott celebration on that day coincides with the 13th day of the dark fortnight; how 13 is a most unlucky number to the *feringhis*. This coinciding therefore spells loss of livelihood and frustration of aims to the *feringhis*.

The day of the boycott celebration.

SANDHYA,  
August 1st, 1907.

52. The *Sandhya* [Calcutta] of the 1st August publishes several songs (written in imitation of well-known love songs), in which the writer affects to be in readiness to be arrested, handcuffed and sent to prison, where the darling Bhupen is residing, and is impatient of delay.

The *Sandhya* longing for a visit from the Police.

SANDHYA,  
Aug. 6th, 1907.

53. The *Sandhya* [Calcutta] of the 6th August publishes a song of which the following is the purport:—

A song.

When will that happy day come when Purna Lahiri of the Detective police will hand us the expected warrant? We are prepared to go to Lall Bazar to gladden our hearts and to see how the *Kazi* dispenses justice. We are anxiously expecting to meet Bhupen. When will our papers be taken to Lall Bazar?

DAILY HITAVADI,  
Aug. 2nd, 1907.

54. The *Daily Hitavadi* [Calcutta] of the 2nd August writes as follows:—

A note of warning to Zamindars.

The time has come when those worthless zamindars who have come forward to show their abject loyalty to the oppressive officials and with it their enmity to the country's cause, will have to atone for their sins. A proposal is being discussed to do away with the permanent settlement of Bengal. The *Pioneer* of Allahabad, a semi-official organ, says that the loss to the Government on account of the Permanent Settlement has been at the rate of 16 crores of rupees annually. This heavy loss cannot be tolerated any longer. It seems, according to our contemporary, that the country derives no benefit from the accumulation of wealth in the hands of the zamindars; but if the money finds its way into the Government treasury, the country will at once ascend to the highest point of progress and improvement. The reader knows that in



Bombay, Madras, the Punjab the United Provinces and the Central Provinces, where there is no Permanent Settlement, Government enhances the revenue at its pleasure. May we ask what good the people derive from the enormous revenues which the Government collects in these provinces at such high rates? Is it not a fact that famine is chronic in those parts where there is no Permanent Settlement? Has not Government spent like water all the money which they collected from the people forming 60 to 65 per cent. of their incomes for the support of the army? However oppressive the Bengal zamindars may be, they never take from their ryots even 11 per cent. This was admitted in the Bengal Administration Report for 1903. It is because the ryots in Bengal have to pay rent at such low rates that famine has not yet been able to make its permanent abode in those provinces and they have not been reduced to the miserable condition in which the cultivators in other parts of India now find themselves.

But we find that the officials cannot tolerate this. Moreover, is it easy to resist the temptation which 16 crores of rupees generate? The English have already broken many pledges; if therefore, by breaking one more, they can secure an additional income of 16 crores, why should they desist from it?

There is another consideration. The rulers do not like that there should be a class of wealthy middle men between the Government and the ryots. The English have expressed this view on many previous occasions. It would seem from the language of the *Pioneer* that it was owing to the existence of wealthy zamindars that the partition agitation assumed such gigantic proportions in Bengal, and that the success of the boycott agitation is also due to the same cause. Many Englishmen believe that political agitation will lose its force if the Bengal zamindars can be weakened. This may also be regarded as one of the potent causes which are leading the English to set aside the Permanent Settlement.

The *Empire* says that the proposal to set aside the Permanent Settlement is sure to find favour with most Englishmen. The officials have long been looking for an opportunity to take action in this direction. The British Parliament also will have no objection, so that if the officials set to work with a little firmness it will not be at all difficult to undo the Permanent Settlement. Both the *Empire* and the *Pioneer* have warned the Bengal zamindars. How serious the matter is will easily appear from this.

It is to be regretted that the English do not quite realise to what a pitch the discontent and unrest will rise if at this moment of excitement an attempt be made to abolish the Permanent Settlement. The English claim loyalty from the people, but at the same time they are going to do an act which must diminish loyalty. Would such things be possible unless on the supposition that an evil genius had established its ascendancy over them? We must warn both the rulers and the ruled at this juncture as both must be losers if they do not take timely precautions.

55. Referring to the statement of the *Pioneer* that, as Government has to suffer a loss of sixteen crores every year by the permanent settlement in Bengal, the system, the land-holders should understand, will not hold out long, the *Bharat Mitra* [Calcutta] of the 3rd August remarks that the *Pioneer's* announcement clearly means that Government would sacrifice anything for a petty gain, and ironically asks the so-called sycophant land-holders to rejoice at the news.

BHARAT MITRA,  
August 3rd, 1907.

56. The *Hitvarta* [Calcutta] of the 4th August notes that from the statements of the *Pioneer* and the *Empire*, it appears that Government has resolved to abolish the system of permanent settlement, and asks the zemindars to be on their guard with regard to the matter, or else they will have to lament hereafter. Such zemindars of Bengal as proved traitors to their country will now feel how hard it will be with them.

HITVARTA,  
August 4th, 1907.

57. The *Navasakti* [Calcutta] of the 2nd August publishes an ode eulogising Bhupendra Nath Dutta, Editor of the *Yugantar*, as the first and the foremost martyr to the *swadeshi* cause.

NAVASAKTI,  
August 2nd, 1907.

An ode.



BASUMATI,  
August 3rd, 1907.

58. The *Basumati* [Calcutta] of the 3rd August has the following:—

The convicted Editor of the *Yugantar*. Go Bhupen! May the prison of the English become converted into a holy place of pilgrimage by your stepping into it. Where is the small bit of ground in this land of Bengal, or of India which, is not a prison to the son who wishes for emancipation? What is the difference between barriers of stone and the barriers of subjection? We shall not disgrace the human soul by grieving for you. But we cannot forget your mother. May our Mother grant strength to bear the anguish of separation from you to her, who is the mother of Vivekananda and who bore you in her womb.

SANDHYA,  
August 3rd, 1907.

59. The *Sandhya* [Calcutta] of the 3rd August has a paragraph headed "You have seen the dove, but not the trap," and writes:—

The *Yugantar* case. There is a saying in England that the Irish almost always forget their umbrellas, the English never, and the Scotch not only never forget their own but steal other people's umbrellas if they can lay their hands on them. Our *Lat* Fraser is a native of Scotland. Two such little-minded, obstinate *Khude* (a term of contempt implying small) *Lats* were never seen. Possessing a peculiarly reserved disposition, he is an adept in ruining other people (lit. he is strong in eating other people's heads). The editor of the *Yugantar* was sent to jail, and the Press was attached. The *feringhi* now thought that it was all over with the *Yugantar*. But what did actually happen? To his utter discomfiture the paper appeared as usual, and the salt was put into the mouth of the leech. At this the *Khude Lat* was highly incensed and vowed dire vengeance upon the *Yugantar*. The *Empire* says that the prosecution has made the editor of the *Yugantar* a hero, and has increased the number of its subscribers. Darling, you have seen the dove, but not the trap yet!

SANDHYA,  
August 6th, 1907.

60. The *Sandhya* [Calcutta] of the 6th August writes:—

Suggestion to prosecute the *Yugantar* again. The *Englishman*, that fish-woman of Koilaghat, has asked Government to prosecute the *Yugantar* again. Why does it cry itself hoarse? The fish-woman's fish no longer find a market. The cries of the *Englishman* no longer frighten us. We have been shewing double plantain to the *Feringhi* Sarkar whose protegee the *Englishman* is. What care we for them? We were born in this country and shall die here. What need we fear? But you have come from a foreign country; if you try to be overwise, it is you who must clear out bag and baggage.

MARWARI BANDHU,  
July 31st, 1907.

61. Under the marginally noted head lines, the *Marwari Bandhu* [Calcutta] of the 31st July has the following:—

Judgment. No longer can the matter keep secret. The Indians, one and all, have now come to understand that it is for their personal good that the English are ruling India. In dream even, now, the Indians can no longer be deluded to believe that the English have come out to their country to promote their (Indians') well being. How is it that the *swadeshi* agitation is so painful to the English? This is because it is the primary cause of the decline in the consumption of the cloths of foreign manufacture in India for the last two years, and because it threatens to have the effect of dislocating work in the Manchester and Lancashire cloth mills for 15 days in October next, thus causing a distress to a considerable number of English people, at least for some time. Seeing that a short effort at boycott on the part of the Indians has now such a result, it is quite evident that the continuance of the same will, of course, starve the English population.

In course of the article the paper gives an account of the Khulna Conference, and criticizing the action of District Magistrate, Mr. Ahsanuddin Ahmed, in reference to Beni Babu's case, as also his general ability and judgment, gives the following extract from his decision in the sedition case brought against the former.—

"I, Ahsanuddin, am the District Magistrate; the District Magistrate is the representative of the district; ergo I, Ahsanuddin, am one and the only representative of the district. Now, only a representative of the district has a right to hold a District Conference, or to do anything in the name of the district, or to use any expression in which the word district occurs; I Ahsanuddin, am the sole and the only representative of the district; ergo, I, Ahsanuddin, have the sole and only right to call a District Conference.



62. The *Sandhya* [Calcutta] of the 1st August writes:—

"Salt on the mouth of the leech." The *feringhi* speaks of "laying salt on the tail," but we have a slightly different saying "laying salt on the mouth of the leech." Dost thou know what is meant by "laying salt on the mouth of the leech"? Thou shalt learn its true significance when thou art dissolved and worn away, but not before. Laying of salt has commenced from now. Behold! the mouth of the *feringhi* leech is already going to be eaten away. They imagined that they would stop the *Yugantar* by sending Bhupendra Nath to jail, and by attaching the press. But what has come to pass? The *Yugantar* proudly appears with as much energy as before, and salt has thus been laid on the mouth of the leech. The *feringhis* are amazed at the failure of all their plans. The *feringhi* newspapers are all crestfallen. This is laying salt on the mouth of the leech. Again, Kazi Kingsford finds himself in a most humiliating position (Lit. reduced to the plight of a *hari*—a low caste person). The *feringhi Englishman* newspaper is restless from pain, as it gulped a considerable portion of the salt. It charges the *Sandhya* with seditious misconduct, as the *Yugantar* has been published from the *Sandhya* press. Don't you see even now that the *Sandhya* is the salt on the mouth of the leech?

SANDHYA,  
August 1st, 1907.

63. The *Sandhya* [Calcutta] of the 2nd August writes:—

The plain truth. Ghosts are not laid, unless propitiatory offerings (lit. funeral cakes) are offered to their manes at Gaya. So long as we used to provide funeral cakes for the *feringhi* ghost, we had not to put up with any of his pranks. But from the very day that we have ceased kneading the funeral cake for him, forces of punitive police have begun to be quartered upon villagers in Bengal, Gurkhas have appeared, outrages by sepoys and *feringhis* have increased, trouble has been going on at Rawalpindi, and Pindi Das has had to go to prison. The truth is that so long as *swadeshi* and the boycott will continue with vigour in this country, so long shall we continue seeing the *feringhi* with the masque off his face in terrible guise. How many times have we repeated that to the *feringhi*, with his intelligence of petty trader, a mere matter of two pice is a matter of life and death. Because two handfuls of *Bilati* salt are not selling in the country, because ten pieces of *Bilati* cloth in excess are not being brought in the country, because the trade so dear to *feringhi* is being spoiled, this is why the *feringhi* is furious, this is why he is roused to activity, this is why force, *zubbardasti* and oppression are being used.

SANDHYA,  
August 2nd, 1907.

This has ever been the one way with the *feringhi*. There is nothing which he cannot and does not do for money. To sell opium, how many times has the *feringhi* thrown China into a violent agitation, looted Peking, and has as it were poured opium into the throats of the Chinaman, after having bound him hand and foot. In Persia, in Turkistan, and in the land of the Kaffri it has been always the same way with the *feringhi*—first, it was the Missionary who came, then followed the auspicious visit of the trader, and finally came the soldier rifle and bayonet in hand. Those who have read history will not forget the manner in which in this our own country the *feringhis* extirpated the entire body of weavers. Consequently one has to say that so long as boycott and *swadeshi* remain in our country, so long will the ghost continue playing his pranks. The *feringhi* is like a small drum, inas much as (unless treated with a paste of flour—given a funeral cake in the case of the *feringhis*) he does not give forth sweet music. In matters of trade the *feringhi* is about to be done for (lit. is about to be provided with funeral cakes to his manes). You will pour the urine of cow into that funeral cake, and will the *feringhi* still remain inactive?

A number of self-styled clever men amongst us have thrust themselves into notice, who wish by the intricacy of the language they use to keep themselves out of the clutches of the law, and to preserve their reputations safe. Fie upon these men! If *swadeshi* continues in vigour, if the boycott obtains a firm grip, none will survive: neither the *Bengalee*, nor the *Bangavasi* nor the *Hitavadi*, nor the *Sanjivani*, none of them. At present it is a case of the cow-dung cake burning, and the cow-dung laughing thereat. You will grip the *feringhi* rhinoceros by the abdomen, and the *feringhi* will remain inactive. Can that ever be? Can they who crossed over immense distances and came to this country to earn



something as pedlars, who even now understand trade thoroughly but do not understand well the governance of the country, who understand how to buy but do not understand how to protect their subjects, can such people easily allow a trade of which they are in possession to be spoiled? None of us can therefore be filled with hope—it is impossible.

SANDHYA,  
August 3rd, 1907.

64. The *Sandhya* [Calcutta] of the 3rd August has the following in an article under the head lines "I am coming—my time has come."

"I am coming."  
In the words of the Gita, Sri Krishna says:—"Dharma is suffering greatly in the country; iniquities are rampant; how can I remain inactive? I am coming; I exist in everything—in *karma*, in ideas, in vows and in practice of spiritual culture; I am intimately mixed up with everything, as butter is with milk; and I am going to manifest myself in the work of preserving the people. Therefore fear not, fear not. Go on doing your work; extend the field of *karma* without wishing for the result thereof; the time is also favourable. The *satgraha yoga* (a conjunction of six planets) commences on the 23rd *Sravan*. Had there been a conjunction of seven *grahas*, then, of course, anxiety would have vanished, as the full manifestation of the complete *avatar* (incarnation of the Supreme Being) would have taken place. But this time it will be an incarnation in part. I shall appear in every part and in every atom; this is certain, and there is no doubt in this. Disturbances and turmoil will come, and a terrible revolution will ensue. A new order of things is bound to come into the world. The new must come, whether it is invoked or not; it cannot be stopped; it is inevitable and certain I am that new Being.

The joint influence of the six *grahas* on India will continue for two years and-a-half. During this period every thing will be turned topsy-turvy. The period of India's misfortune was decreed to be a thousand years. That period is about to close. Disturbances are inevitable at such a critical period, and we must be prepared to undergo the calamities entailed by them. The trouble has already commenced. Wherever you may go there is unrest, prosecution and persecution. Famine and plague are ever present. It is necessary to be careful—very careful. Don't fear, don't be anxious, don't be led astray, don't entertain evil thoughts. I command you to be engaged in severe austerities, and to be a devotee. Obeisance to Krishna-Vishnu-Vasudeva.

BHARAT MITRA,  
August 3rd, 1907.

65. Publishing its own version of the article lately appearing in the *Capital* of a recent issue, advocating for various reasons the appointment of a Governor in Bengal and other Provinces at present under the administration of a Lieutenant-Governor, the *Bharat Mitra* [Calcutta] of the 3rd August remarks that the article shows the dislike that the Anglo-Indian Journals have contracted for the Lieutenant-Governor of Bengal since he took a practical part in the damage suit brought by the Calcutta police against the *Indian Daily News*, resulting in a decree in favour of the former. These Anglo-Indian Journals, says the paper, pass un-noticed the maltreatment of the Indians by the Anglo-Indian Executive officers, but raise tremendous hue and cry at the slightest offence given to them. It was they that kept quiet when the Bengalis protested against the dismemberment of Bengal, and suggested the appointment of a Governor for the whole Province. But now being offended at the doing of the very officials whom they supported against the Bengalis, they are going to advocate the very thing which they once apparently disapproved of. From this it is evident how selfish they (the Anglo-Indian Journals) are, and how they can do anything and everything to their own end.

HITVARTA,  
August 4th, 1907.

66. The *Hitvarta* [Calcutta] of the 4th August doubts the utility of sending representatives to England for the purpose of explaining the views of the Indians regarding the present state of things in their country to the English people, as has been resolved upon by the Standing Congress Committee of Bombay.

HINDI BANGAVASI,  
August 5th, 1907.

67. Noting Mr. Birrell's observation in Parliament that it is quite unnecessary to enter upon a fresh legislation in order to put down the political disorders in Ireland, and referring to the fact of the issue of so many new rules, circulars and ordinances, and the appointment of Gurkha Police in

The proposal to send representatives to England.  
Government's dealings with the Irish and the Indians contrasted.



India, in a like connection, the *Hindi Bangavasi* [Calcutta] of the 5th August remarks that the difference of colour in the subject-people leads to a difference in their treatment by their rulers.

68. Under the head-lines "What an illusion," the *Hindi Bangavasi* [Calcutta] of the 5th August writes:—

A general reflection on the state of things in India.

The fire kindled by Lord Curzon is being fanned by Lord Minto. In fact, such a state of things would not have come to pass, had there been a ruler in India like Lawrence, Canning and Ripon, instead of Minto. Before this, the rumour of a Russian invasion of India used to send shudder into the Indians' frame, inasmuch as horrible was the idea which it gave rise to in their minds that the people of the country which is a hot bed of lawlessness and tyranny aim at ruling over India. Rather, the very mention of the name of Russia was repulsive to the Indian's ears. But, now a scene as horrible is being enacted before their eyes, within their own doors, during the régime of Morley and Minto. The accused cry for bail, saying they would perish otherwise, but the judiciary turn deaf to their prayer. We used to hear that the accused in Russia were subjected to manifold troubles, but the trial of the rioters at Rawalpindi has shown us an identical thing, practically. Just go deep into the matter and see whether British Government can hold out much longer in India, in face of such a state of things. The fire of discontent is growing intense, and the flame is rising into conflagration, which we think may be extinguished by removing Mr. Morley and Lord Minto.

HINDI BANGAVASI,  
August 5th, 1907.

69. The *Yugantar* [Calcutta] of the 5th August contains the following under the heading "The Englishman's fear":—

The Englishman's fear.

If any one of his own motion stirs in the country, the Englishman becomes stiff with fear. What the Englishman wants is that our life and death shall be in his hands; that we shall sit down when he asks us to be seated; that we shall stir when he asks us to stir; that we shall not even breathe heavily without his permission. Some time back a few *sadhus* and *sannyasis* of the Ram Krishna Mission went to Bhagalpore during an outbreak of the plague to attend on the sick. When they had left Bhagalpore after their arduous work, the police secretly collected information as to the place they had hailed from, the occupation they followed, how they managed to maintain themselves, where they lived, and what was their object. It is the Englishman's wish that all power shall be centered in his own hands. He does not at all wish that there should exist in the country independently of the Englishman's aid any centre of power capable of developing manliness. The Englishman knows full well that the birth of only a few self-sacrificing men in the country will strike a blow at his sacred work of ruling India: hence he looks with an eye of suspicion on the *sannyasis* of the Ram Krishna Mission, though the latter have no connection whatsoever with politics. Any true man born in India is the Englishman's enemy!

YUGANTAR,  
August 5th, 1907.

70. The *Yugantar* [Calcutta] of the 5th August contains the following article headed "Worship of the false".—

"Worship of the false."

After sending Bhupendra Nath to jail, the Feringhi Sarkar thought that at last they had completely checked the *Yugantar's* power of rising. But the *Yugantar* came out again. Not only did it not die, but did not also hold out any hope of dying in the future. This naturally offended the Sarkar. The *Englishman* and the *Daily News* after much lamentation at last gave the hopeful assurance "Don't lose heart; the Lieutenant-Governor is taking steps to send the editor of the *Yugantar* to jail again." The Lieutenant-Governor, it is reported, has said that he will see how many editors the *Yugantar* has got and that he will send all of them to jail.

YUGANTAR.

But how can the *Yugantar* be said to have an editor? The *Yugantar* is but the sum total of the national sentiment. It is only a few particles of the torrent of sentiment which is rushing through men's hearts that dash against the *Yugantar*. The editor is only the instrument of expression. To arrest the instrument does not mean the arrest of him who works the instrument. The worker of the instrument is bodiless. It is the bands of maddened boys who, charmed by the mantra of *Bande Mataram*, are running towards an unknown aim, it is those who are eager to gain immortality by sacrificing themselves before the Goddess holding a human skull and dressed in a garland of human



heads, it is they who will bring about a *Yugantar* (a new era) in the country; it is they who are the editors of the *Yugantar*. You blind men puffed up with pride, do you want to know their number. You shall know one day. You have not yet finished the construction of the prison house whose dimensions will be large enough to hold them all.

There is not in the three worlds of heaven, hell and the earth any man so powerful who can make that person take up the role of *golan* (slave) who does not himself take it up. You want to force me by imprisonment to acknowledge your supremacy. But your efforts at putting me down will be infructuous, if I enter the prison smiling with the thought: "It is no matter for sorrow, but your kindness, Mother" Will you hang me from the gallows? But even in dying I shall slight your power. On the one hand there is the Mother's *mantra*, and on the other you want to make us acknowledge England's supremacy. One day when the Moghul Emperor, blinded like you by vanity told the Sikh *Guru* to forsake his religion, the latter smiling gave his head, but did not give up his religion. We, too, shall do the same. India is again flooded by a deluge of religion. What had washed away the Moghul's throne will wash away the throne you picked up at Plassey.

It is because we keep you that you are here. It is because we protect your life that you live. It is because we feed you that you can make us starve. It is because we pose as lifeless that you venture to commit devilish oppression upon us. It is because we hold you on our heads that you have really become the jewel of the head. But the day we shall cast you off as spittle, on that day your worth will be no greater than that of spittle. It is because under a dire delusion we are engaged in worshipping the false that falsehood has ventured to take the seat of truth. The Paramhansa Dev used to say that as soon as *Maya* (delusion) is recognised as such, it flees away. On that day when we shall understand that we have caught hold of a set of *annadas* (one who serves for his food) vagrants and have with our own hands set the mark of royalty on their foreheads, on that day when we shall realise that we are not really blind, but have purposely kept our eyes closed and, in consequence, see darkness; on that day when we shall come to see that we are neither weak nor incapable, but have only fallen a prey to idleness and delusion—on that day shall our miseries end. On that day shall we cease to incur the ridicule of the world as being "unworthy of independence." Out Mother is the receptacle of endless power, and has life at every pore of her body. Can we, her sons, be anybody's servitors?

Take a vow, that you will no more come into contact with falsehood; that you will no more turn yourselves into sheep by taking the badge of learning from the magic house of the Englishman's University; that you will not run after touring Viceroy's and Lieutenant-Governors, addresses in hand and anxious to acknowledge your everlasting servitude to them. And then you will see the Mother in her real guise, you will see that she is ever free. Just for a moment put aside the blinders that deprive you of your sight and look at the Mother's fear-dispelling feet, and you will see that this British dominion is a huge false house of illusion.

To say the above will enrage Englishmen. But there is no chance at all of a reconciliation between us and the English Truth and falsehood cannot live in one and the same place without quarrel. The Englishman's quarrel is with truth and religion. But he who is opposed to truth is sure to die.

YUGANTAR.  
August 5th, 1907.

71. The *Yugantar* [Calcutta] of the 5th August contains the following

under the heading "Kshatriya (Military) power in India":—

The description which Mr. Newman, Editor of the *Englishman* newspaper, gave of the Bengali volunteers has struck terror into the hearts of the English rulers. Even the *London Times* has raised a cry that this movement must be put down at once. In Bengal and in official circles, therefore, there is a great sensation, and everybody seems to be up and doing to nip the rising military power of the country in the bud.

But why is the *Englishman* so anxious to destroy this noble military power? In England public money is being spent in training boys in every village in the use of arms and in the art of warfare, in order to rouse the military force of the country. But in Bengal the establishment of a few



*akharas* for *lathi* play has struck terror into the hearts of the English. We do not know what effect would have been produced on Englishmen if Bengali lads had been taught the use of guns. Thus, similar efforts of two different nations are producing quite contrary effects on the hearts of Englishmen. In England the authorities are doing their best to awaken the military spirit of the people, while in Bengal the efforts of the people to awaken the same spirit, instead of receiving help from the authorities, are being opposed by them. In Bengal even the use of a *lathi* appears unlawful to the authorities, and with the help of the Arms Act a blow has been aimed at the fighting qualities of the people. Even a common dagger has fallen under the ban of the same Act. But why have Englishman got so frightened?

The reason is nothing else than the unnatural condition of India. In an independent country, the interests of the sovereign and of the subjects are in many respects identical; the sovereign exists for the good of the subjects; the stability of kingship depends upon the extent to which the king looks after the welfare of the subjects; the latter feel glorified in the glory of their sovereign and the sovereign feels glorified in the glory of his subjects. But quite a contrary state of things prevails in a subject country. India is a country subject to foreign rule and hence here the interests of the rulers and the ruled are quite different. Any improvement in our condition means a damage done to the interests of Englishmen, and hence the latter are always eager to benefit their own kith and kin at our expense. A little profit earned by the Bombay mill-owners spells ruin to the Lancashire weavers; hence for a long time endeavours have been made by crooked laws and regulations to ruin the Bombay mill-owners. In this case the Englishman's love for his countrymen stands frowning at the interests of his Indian subjects. For a similar reason the English are conducting themselves in a similar way towards the movement for awakening the fighting qualities of the Indian people. It is with a handful of troops that the English are dominating over three hundred millions of Indians. The Englishman knows that it is owing to a false delusion that the people fear him like a bogey. If the martial spirit once more awakens in India, this delusion will be completely dispelled. The Englishman knows that the Indians look upon themselves as weak and incapable and upon the English as possessed of boundless power. If, therefore, they once come to realise their mighty power, the British domination in India will come to an end. It is for this reason that the Englishman is doing his best by various means to prevent an awakening of the martial spirit. It is for this reason that he has for a long time placed restrictions on the use of arms in the country. It is for this reason that he has repeatedly attempted to whisper in the Indian's ear that he is very weak and far inferior to the Englishman. It is for this reason that he has taken charge of the education of Indian boys and youths, his object being to gain mastery over their minds and exercise a spell over their minds through education. It is for the same reason that such preparations are being made to destroy the awakening martial spirit of the Bengalis.

What the Englishman is doing he is doing with an eye to his own good and not of ours. But what is the Indian's duty under the circumstances? The military power of India must be awakened. Military power is necessary for economic improvement of the country; military power is necessary for its political improvement; military power is necessary for checking the course of moral degeneration. To prepare the field for spiritual improvement every Indian must be made like the unshaken Arjun. To preserve the past glory of India strength must be brought to the arm of the Indian. It will not do, therefore, to shrink back on seeing the Englishman's powers. All that is necessary for national improvement, all that is necessary for preventing national degeneration and decay must be done. Every Indian youth must become intoxicated with a martial spirit and become a worshipper of *Maha-sakti* (the Great Power, meaning the cosmic energy impersonated in the Goddess Durga, Kali, etc.). What is necessary for the whole nation and what the whole nation wishes will surely be done. No other nation has any lawful right to oppose this. The ideal of an independent India has been engraved on the heart of the Indian and is doing its work there. It is in no one's power to check the working in the world of any high sentiment. Such a bright



sentiment is sure to light up the mental world by its natural refulgence. The brightness of that sentiment will dispel the darkness of cowardice and meanness from millions of human hearts and the new power of the new light will spread its sway there. This is what History says. No *swadeshi* or *birishi* (foreigner) can destroy its brightness. India will yet see a new era and the military power will again be awakened there.

DAILY HITAVADI,  
August, 5th 1907.

72. The *Daily Hitavadi* [Calcutta] of the 5th August writes:—

"Where is the source of the unrest?"

Whatever Mr. Morley may say, there can be no doubt that there is a certain unrest all over India. We are at one with the Anglo-Indians in asking the authorities to ascertain the root cause of the unrest. Let the investigation be carried out honestly and independently, and let the party which originally set the ball rolling be adequately punished. There can be no objection to that. Fearing that such an investigation may lead to an undesirable discovery the authorities, as well as the Anglo-Indian newspapers, are confounding the effect with the cause. They know that Europeans are sure to be held more guilty than the Indians in disseminating unrest.

Anglo-Indians are of opinion that the Indian National Congress is the real cause of the unrest in India. But will it be denied that the Congress at first only aimed at redressing grievances arising out of such arbitrary measures as the Arms Act and at gaining, by constitutional means, the privileges which were promised by the late Queen Empress? The Congress therefore, cannot be the cause of the unrest. Are not the irresponsible conduct, the deceitful behaviour of the rulers towards the Indians the cause which brought the Congress into existence? But the rulers ignore their own guilt and hold the Congress responsible for the unrest.

Long before the Congress came to be established hatred of the Europeans was taking possession of the Indian mind. Their haughtiness is the chief cause of the hatred. However eminent and high-placed Indians may be, the Anglo-Indians do not regard them as human beings. The Anglo-Indians would rather treat their native servants and cooks with consideration and kindness, but they openly show their hatred of the educated Indians. As an illustration it may be mentioned how grossly a Mahomedan gentleman, who had lived in England for a long time, had received his education there, and was appointed to a high Government post was insulted at Darjeeling whither he had accompanied some European high officials. The gentleman was allowed to reside in a European hotel, and while there he made use of a black dentifrice and the water in the vessel in which he washed his mouth consequently turned black. The European servant girls alluding to the colour of the gentleman, jocosely remarked "Perhaps the colour has come out." This remark caused infinite merriment among European ladies and gentlemen, so much so, that a farce was played in the Theatre attached to the hotel, to which the Mahomedan gentleman was also invited. The subject of the farce was "The colour has come out" and even the Lieutenant-Governor himself went to the Theatre and enjoyed the fun. The Mahomedan gentleman, seeing that he was made the butt of ridicule, immediately left Darjeeling.

It is not merely that Europeans feel a dislike to Indians in their minds, but they want to make it known that they hate them. The Europeans in this country are highly delighted when they find an opportunity to humiliate the Indians. The Mahomedan gentleman referred to above once had occasion to visit a European official. When he was announced the European official said in the presence of a Bengali gentleman who was sitting by, "*Sala Musalman*." The object was no doubt to show to the Bengali gentleman how Europeans regarded natives.

SANDHYA,  
August, 6th, 1907.

73. The *Sandhya* [Calcutta] of the 6th August has the following in an article headed "Yonder is Kashipur—how far is Calcutta, O helmsman?" :—

A Vision.

We know not why everybody is so anxious. Whence is this excitement in the midst of the apathy and lethargy of ages? Why, again, are people so full of yearning? Our boat is slowly nearing Kashipur; the ship of our fate has reached *Ashapur* (the city of hope) not far from Swarajpur. The passengers are all very expectant on hearing the news. They are eagerly enquiring,



"How far is Calcutta, O helmsman? Yonder is Kashipur, how far is the sacred town of deliverance?" People are asking everywhere "what will be the end?" The *feringhi* has declared war against us; he has thrown the gates of the prison wide open in order to check the spread of *swadeshi* and stop the boycott. Blows are being freely dealt all round. We are not in the least terrified; every wave is putting new courage into our hearts and dispelling the hovering darkness. Still the question forces itself upon us, what will the end be? Shall we be able to fight the *feringhi*, to vanquish him and so reach that sacred town of deliverance? Though arrived at Kashipur we cannot rid ourselves of dark apprehensions lest we should still be far away from that much desired abode of the Mother, Kalikota. Every body asks, while they have guns, cannon and lakhs of troops, what have we? Perhaps they will not allow us even fish knives without a license. One may well be afraid lest the light that is visible should prove deceptive. When viewed with the naked eye such considerations may cause fear. But the matter requires to be looked at narrowly. The *feringhis* have their exterior very fair-looking. Even going to break the neck of any man, they pretend to act under the law, cite arguments and reasons and like the wolf in the Fable, say "if you have not done so, your father did it, and so I must break your neck." Sometimes they call upon us to show cause why they should not break our necks. We should make up our minds that it will not do to argue with the *feringhi*; we cannot save ourselves by that means. He is certain to hang the *swadeshi* with the red tape of the law. This fact the people have thoroughly grasped, and they have therefore taken to the boycott. The *feringhi's* spell is at an end, and the country is full of life. The stranger has entered into the house. The foreign she-goblin will soon eat up every thing in the kitchen and commit frightful nuisance there before she goes away. Drive away the mischievous sprite, pronounce the boycott *mantra* and chase after her. Don't fear. If they come with their devilish followers to spoil our *swadeshi* *Jajna* we must invoke the Mother *Rana Chandi* (goddess of war). You are afraid of guns and cannon. Many arms *agneya* (fiery), *vayabya* (airy), *varuna* (watery), are to be found at the back door of the Mother; but you do not get them because you do not know how to collect them. A *swadeshi* enclosure must be built, and the she-goblin must be driven out. If she ventures into the enclosure, the Mother's name should be uttered which will drive her away. Make this resolve, and arms will come of themselves when necessity arises. When you have already reached Ashapur, you are certain to find the Mother's abode very soon. Fear not, fear not.

74. The *Sandhya* [Calcutta] of the 7th August gives the story of a drunkard who after he had been mercilessly belaboured for having committed nuisance before a gentleman's premises at night, inquired of his assailants if the thrashing they had given him had removed the nuisance, and then proceeds:—

The *feringhi* authorities are rubbing many of us on the whetstone of sedition, because we are supposed to have committed nuisance at their doors. But we ask, if with the thrashing going on so freely, the offensive matter is being removed. The spirit, the aroma of which fills the entire country with joy amounting to intoxication, but which is to the *feringhi* like nuisance, will this spirit be effaced? It is not a thing to be effaced.

#### URIYA PAPERS.

75. Referring to a murder committed at Jatni on the Bengal-Nagpur Railway line, the *Utkaldipika* [Cuttack] of the 27th July states that there were several other murders committed at that place before this, and that it has become necessary to establish a Police-station there. The writer hopes that Government will take this suggestion into consideration.

76. Pandit Viswanath Sastri, the correspondent of the same paper, writes to say that the management of the Dhabaleswar temple near Cuttack has become so bad as to call for interference on urgent sanitary grounds. A

SANDHYA,  
August 7th, 1907.

UTKALDIPIKA,  
July 27th, 1907.

UTKALDIPIKA.

A suggestion to establish a Police-station at Jatni.

The mismanagement of the Dhabaleswar temple near Cuttack.



portion of the temple precincts is generally reserved for lepers that flock to the place from different parts of the country, in the sanguine hope of being cured within a reasonable period. Some of these lepers are utilised in the service of the god Dhabaleswar by being asked to wash the plates belonging to the god. Thousands of pilgrims visit the temple and eat or drink offerings served through those plates. They may easily contract the disease and spread it in their turn through the country at large. The Raja of Amgar, who controls the management of the temple, has issued a license to one sweetmeat seller, who sells eatables to the pilgrims and visitors there, charges exorbitant prices at his sweet pleasure, and fears not to sell badly rotten things injurious to public health. The fee payable for the license was Rs. 6, but it has now been raised to Rs. 200. The god receives valuable offerings from his votaries, but it is doubtful whether they are utilised in the holy service of the god. It is said that various other abuses in connection with the collection of money in the name of the god exist there, and that pilgrims and visitors are induced to drop coins into two boxes, whose contents are abstracted by somebody not known to the temple management. All these alleged facts have made a careful, thorough and searching investigation necessary in the interest of the Hindu public. The correspondent states that he brought these matters once to the notice of the Raja of Amgar, but is not aware whether any action has been taken on it.

UTKALDIPKA.  
July 27th, 1907.

77. The same paper is sorry to find that the teachers serving in Upper Primary schools in Orissa are not punctually paid by the District Boards concerned. The teachers draw monthly allowances varying from Rs. 8 to Rs. 10, and these are paid once in a quarter. The actual payments are, however, made once in four or five months. This questionable and dilatory system of payment can never induce efficiency in the school management, and that as a necessary consequence the entire fabric of primary education is bound to collapse. With a little care and labour it may be so arranged that the teachers may receive their monthly allowances regularly every month without any friction or confusion. It is very necessary that the District Boards concerned should pay immediate attention to the matter.

UTKALDIPKA.

78. The same paper publishes the judgment of the Criminal Bench of the Calcutta High Court delivered in Criminal Revision No. 642 of 1907 in the matter of Govind Rath *versus* Emperor, and supports the observations of its contemporary of the *Uriya and Navasambad*, which are to the effect that Govind Rath was illegally prosecuted because he wanted to expose the high-handed proceedings of an executive officer, who was thoroughly backed by his official superior. In fact, the prosecution assumed the aspect of a persecution, thoroughly undeserved. It is a pity that Orissa is so backward and unadvanced in civilisation that it has neither intelligence nor courage enough to appreciate the merit of a public-spirited gentleman like Govind Rath who set himself against official vagaries in the interest of the people of Banki, and underwent troubles and sacrifices with very little help from the outside public.

UTKALDIPKA.

79. The same paper complains that the officers of the Irrigation Department do not supply water to the agriculturists in the district of Cuttack, though they have executed *kabuliyats* for the same. Poor agriculturists are known to square their accounts with the Canal Revenue Department, after selling their cooking and household utensils. If the crops fail, neither the Irrigation nor the Canal Revenue Department will suffer a whit thereby.

SAMBALPUR HITAI-  
SHINI,  
July 27th 1907.

80. Referring to the fine of Rs. 200 imposed upon Babu Basudev Bhuttacharyya, the Editor of *Sonarbangala*, who omitted to have his paper registered under law in the Magistrate's Court, the *Sambalpur Hitaishini* [Bamra] of the 27th July observes that the fine was too high.

SAMBALPUR HITAI-  
SHINI.

The one-anna nickel coin.

81. The same paper is of opinion that the one-anna nickel coin, when in currency, will prove very useful to the public.



82. The *Utkaldipika* [Cuttack] of the 27th July is at a loss to understand why the innocent expression "*Bande Mataram*" should give so much offence to Europeans as to make them lose their temper. The best policy is to remain indifferent to *Bande Mataram* and other similar utterances, which will die out in the course of time, if left unnoticed.  
The "*Bande Mataram*."
83. The same paper does not approve of the action of the District Magistrate of Dacca, who expelled a *Swadeshi Jatra* party by force from his district, though the party did not commit any offence. It is said that these high-handed proceedings will make the *swadeshi* more widely known throughout India.  
The expulsion of a *Swadeshi Jatra* party from Dacca.
84. The *Sambalpur Hitaishini* [Bamra] of the 20th July gives prudent counsel to its readers by stating that as *Bande-Mataram* is not liked by Government officers, it is very desirable that it should be given up without objection.  
*Bande Mataram*.
85. The same paper does not agree with its contemporary of the *Utkaldipika* on the latter's observation on the present unrest in India, and advises the Indians to satisfy the European Government officers, who control the machinery of Government in India, and whose displeasure may bring about repressive measures that will simply harm the interests of the Indian people.  
A prudent advice to the Indians.
86. The *Utkaldipika* [Cuttack] of the 27th July thanks the Maharaja Bahadur of Darbhanga for his liberality in making a donation of rupees one lakh for the benefit of Patna and Darbhanga in honour of the bestowal of the title of Maharaja Bahadur on the Darbhanga royal family as a hereditary distinction.  
The liberality of the Maharaja Bahadur of Darbhanga.
87. The Khurda correspondent of the *Utkaldipika* [Cuttack] of the 27th July states that paddy sells at 17 seers per rupee in that subdivision of the Puri district, though rain falls at times and the prospect of the crops appears bright.  
The high price of paddy in Khurda, in Puri.
88. The Jhankar correspondent of the same paper states that paddy is not available in that part of the Cuttack district, even at the rate of 16 seers per rupee.  
Paddy not available in Jhankar in Cuttack.
89. The Jajpur correspondence of the same paper states that coarse rice sells at 7 seers, and fine rice at 5 seers, per rupee, and that vegetables are very scarce in that part of the Cuttack district.  
Dearness of food stuffs in Jajpur.
90. The same paper states that cholera prevails in Puri town, that the rate of daily mortality is about 15, and that the disease has not yet abated.  
Cholera in Puri.
91. The same paper states that cholera prevails in Cuttack town, that 12 persons have already succumbed to the disease, and that the Cuttack Municipality does not seem to have taken precautionary measures to arrest the progress of the disease.  
Cholera in Cuttack.
92. The Khurda correspondent of the same paper states that cholera prevails in that subdivision of the Puri district, and that the rate of daily mortality due to this cause is about 4.  
Cholera in Khurda.
93. The Jajpur correspondent of the same paper states that cholera has broken out in village Somenathpur, and that a Doctor is urgently required there.  
Cholera in Jajpur.
94. The *Garjatbasini* [Talcher] of the 27th July states that a girl belonging to village Kankil in that State was drowned in a streamlet, into which she fell through carelessness.  
An accident.
95. The Jhamkar correspondent of the same paper states that a cattle disease, resulting in the swelling of the foot and the neck, is killing many cows and bullocks in village Barang, in the Cuttack district.  
Cattle disease in Cuttack.

UTKALDIPKA,  
July 27th 1907.

UTKALDIPKA.

SAMBALPUR  
HITAISHINI,  
July 20th, 1907.

SAMBALPUR  
HITAISHINI.

UTKALDIPKA,  
July 27th, 1907.

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GARJATBASINI,  
July 27th, 1907.

GARJATBASINI.



SAMBALPUR  
HITAISHINI.  
July 27th, 1907.

96. The *Sambalpur Hitaisini* [Bamra] of the 27th July states that a tiger-scare prevails in Angul, and that a woman has been killed by the man-eater. What is peculiar is that

the tiger lies in wait for its prey at night in that part of a village to which its residents generally resort. The rural population have been greatly terrified by these queer ways of the ferocious brute. The writer requests the local Police to shoot the animal without any delay.

SAMBALPUR  
HITAISHINI.

97. The same paper states that a kind of mushroom caused great injury to a peasant family in village Sadhurbahali, in Bamra. Just after the family ate a preparation of this mushroom, all its members fell down senseless, but by the great exertion of the local physicians who applied antidotes to the poison, all of them were restored to consciousness. The Barpali correspondent of the same paper reports a similar case in that State, where those who ate the mushroom were attacked with cholera, which was however mitigated by the greatest exertion on the part of the villagers.

SAMBALPUR  
HITAISHINI.

98. The same paper states that this year many persons have died of snake-bite in the Bamra State. Last week five deaths occurred from this cause.

SAMBALPUR  
HITAISHINI.

Snake-bite in Puri.

99. The Puri correspondent of the same paper states that a constable died of snake-bite in that town.

UTKALDIPKA.  
July 27th, 1907.

100. The *Utkaldipika* [Cuttack] of the 27th July states that a few showers of rain fell in Cuttack town in the last week. Though rain fell in a few places in the interior of the district, the water is insufficient for the purpose of transplantation.

UTKALDIPKA.

101. The Jhankar correspondent of the same paper states that there is no rain in that part of Cuttack district. The *biali* paddy plants have been destroyed by the extreme heat of the sun.

UTKALDIPKA.

102. The Puri correspondent of the same paper states that generally speaking there is no rain in that district, though only one shower fell in the last week.

UTKALDIPKA.

103. The Jajpur correspondent of the same paper states that the rainfall in that subdivision of the Cuttack district is not sufficient for the purposes of transplantation work and that unless there be continuous rain, the crops will not thrive.

GARJATBASINI,  
July 27th, 1907.

104. The *Garjatbasini* [Talcher] of the 27th July states that though a heavy shower of rain fell in the Talchergarh in the last week, the interior of the State suffers from drought. The temperature is high and the prospect of the crops gloomy.

GARJATBASINI.

The weather in Paldahera.

105. The same paper states that good rain fell in Paldahera.

GARJATBASINI.

Agriculture and public health in Dhenkanal.

106. The same paper states that transplantation work has been impeded in Dhenkanal for want of rain-water and that the general health of the State is good.

GARJATBASINI.

107. The Kendrapara correspondent of the same paper states that rain is urgently needed in that subdivision of the Cuttack district.

The weather in Kendrapara.

GARJATBASINI.

108. The Burapali correspondent of the same paper states that there was plenty of rain in that State and that the agriculturists are busy in their fields.

The weather in Burapali.

SAMBALPUR  
HITAISHINI,  
July 27th, 1907.

109. The *Sambalpur Hitaisini* [Bamra] of the 27th July states that there was an insufficient rain-fall in that State in the last week and that more rain is required. It is again noted in another column that the monsoon rain has already set in.

The weather in Bamra.

SAMBALPUR  
HITAISHINI.

110. The same paper states that locusts have made their appearance in Bamra and are reported to have destroyed a large number of young paddy plants in that State. The agriculturists are therefore in great anxiety.

The locusts in Bamra.



111. The *Uriya and Navasambad* [Balasore] of the 24th July states that there has been no rain in that district for several days and that the state of the standing crops is very bad. The agriculturists are therefore very uneasy in mind.  
The state of standing crops in Balasore. *URIYA AND NAVA-SAMBAD*, July 24th, 1907.
112. The Kamarda correspondent of the same paper states that paddy sells at Rs. 2-12 and rice at Rs. 4-8 per maund in the northern part of the Balasore district. Those who have no food-stuffs in stock are in great distress. Many families are known to take one meal per day. Some families find no meal for some days. Their distress is further heightened by the revision settlement proceedings, which have commenced in an inopportune hour.  
Distress in Kamarda and Northern Balasore. *URIYA AND NAVA-SAMBAD*,
113. The *Utkaldipika* [Cuttack] of 27th July hails with delight the foundation of *Bande Mataram* Match Factory at Talliganj in Calcutta by Messrs. P. C. Roy and H. P. Ghosh, which is financed by the Honourable Doctor Rash Behari Ghosh, C.I.E., and hopes that the manufactory will supply the wants of the people in Bengal.  
The *Bande Mataram* Match-box Factory in Calcutta. *UTKALDIPIKA*, July 27th, 1907.
114. The *Sambalpur Hitaishini* [Bamra] of the 27th July states that the experiment of inducing bees to construct hives at places under the control of man with a view to produce honey according to requirements has proved successful in Bamra. Already fifteen swarms of bees are in working order. It is hoped that this will give birth to a new industry in Bamra.  
Honey-industry in Bamra. *SAMBALPUR HITAISHINI*, July 27th, 1907.
115. The Angul correspondent of the *Utkaldipika* [Cuttack] of the 27th July states that the Return Car Festival in Angul passed off quietly and successfully without any hitch or hindrance. About sixteen thousand visitors and pilgrims were present on the spot.  
The Return Car Festival in Angul. *UTKALDIPIKA*, July 27th, 1907.
116. The death of Kaliprasanna Kavyavisarad, the late editor of *Hitabadi*, is mourned by almost all the papers of Orissa.  
An obituary notice.

NARAYAN CHANDRA BHATTACHARYYA,

*Bengali Translator.*

BENGAL TRANSLATOR'S OFFICE,  
*The 10th August 1907.*







# REPORT (PART II)

ON

## NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

### Week ending Saturday, 10th August 1907.

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## I.—FOREIGN POLITICS.

1189. Referring to the political interference and supremacy of Japan in Korea, the *Mussalman* says that Japan being an Asiatic power, Asiatics are of course proud of her; but the people of India will commit a fatal mistake if they place too much reliance on her, and count upon her help in their political and economic regeneration. Self-interest predominates in a nation as in an individual, and if the people realise this, there is no reason to be puffed up by the unprecedented success and progress of Japan.

MUSALMAN,  
2nd August 1907.

## II.—HOME ADMINISTRATION.

## (a)—Police.

1190. *New India* explains that a *dossier* is a file or case made up concerning a man, or in regard to some public questions for the use of officials. A secret *dossier* is such a file or "case" prepared in secret against those whom the Government desire to put down or punish. Secret *dossiers* are manufactured almost everywhere by the secret police. Mr. Morley is evidently relying upon such a *dossier* in dealing with Lala Lajpat Rai, and as in the case of Dreyfus, no one will ever know anything of the character of the evidence upon which Lajpat Rai has been punished, unless and until he is brought back from Burma and publicly placed upon his trial. The journal has "by a curious chance got some inkling into the methods of the manufacture of these secret *dossiers*. Such 'files' exist in reference to every political suspect in this country. "Our steps are dogged by the agents of the Police for this purpose. Our movements are watched and notified by them from one place to another, not only for knowing what we do or where we go, but also for preparing regular histories of our life, both private and public. These histories will be brought up and used for putting us down or punishing us in secret whenever it is found necessary to do so to safeguard the interest of the bureaucracy. All this was known. But we have just come by some definite information on the subject, which is worth publishing.

NEW INDIA,  
1st August 1907.

"It will be remembered that a few weeks back, Babu Bipin Chandra Pal spoke at a meeting held in connection with a 'Sakti Utsav' in Sobhabazar. This speech, misreported by a casual *Bande Mataram* reporter, caused some sensation at the time. There was a Madrassee young man who also spoke at the same meeting. This young man was not known to Babu Bipin Chandra Pal. But since the publication of a paragraph in '*New India*' disclaiming all acquaintance with this Madrassee youth, he has seen Bipin Babu and has been seeking his help and guidance in the matter of his studies. This young man, it seems, has been traced by the police. He was recently taken by some police agent to Lal Bazar, where Superintendent Ellis saw him and took from him in writing a report of what he said, and what Babu Bipin Chandra Pal spoke at the Sakti Utsav meeting. We reproduce his letter here, just as we have received it. It was marked 'confidential,' but we sent for him and having explained to him the need of giving the story out, in the public interest, he withdrew the prohibition against publication, which was implied originally by the private nature of his communication.

"Having asked Bipin Babu if any arrangement would be made for his studying foreign languages in the National College, and—'what books you advise me to study to improve my eloquence?' he gave the story of his visit to the Police Office. We give this portion of his letter, just as it is written, without any emendation or alteration whatever:—

"Some 8 days back, came in disguise to my college, one detective, to know whether I have delivered a lecture at *Shakti puja* or not. I took him for a detective. Then I asked him whether he was a detective or not. Then he denied. Then I told him that I am not as yet able to deliver lectures and speeches.

"Next day, some Bengalis, gave him full information; with that he came and requested me while I was in my college, to follow him to the detective



Superintendent. Then I asked him whether for arrest or deportation. He said, 'Oh! no, no, only our saheb wants to have a short pleasant conversation with you.' Then at once I followed him. Then no sooner did I reach the Superintendent's room, then the (saheb) gave me a comfortable seat. Then came, all detectives, who are Bengalis, sons of our mother India. Saheb asked whether I was there or not. Then I told him that I was there, and that I thanked you, side by side passing a few remarks, about certain mischievous customs that are in existence in Bengal, nay India.

"Then he requested me to put everything in black and white and ordered the durwan to pull the punka, and went away giving me half a quire of paper. I told him that all lectures delivered there were in Bengali, except Mr. Pal's short speech and my thanksgiving speech. Then he asked me to write the same. As to your speech I wrote in this way stating that I have lost memory.'

"According to the theory of evolution, we are on the path of progress, and advancement. Our to-day's subject is on Shakti. Shakti means energy. Icha shakti, Kriya shakti, Gyana shakti. Then I have written there that you have completed by explaining the significance of those by subdivisions, as you were tired after delivering a long speech in Bengali. Saheb asks me many times in this way, 'Is this all Mr. Pal spoke?' As regards my speech I have written in this way:—

"You Bengali brethren! why do you kill poor innocent lambs and make your Kali shakti temples as butcher halls. It is not at all so said in our Shastras.

Do not put your females behind *purdha* without giving them real national education, thus make it impossible for them to breathe pure air, and observe the grand creation of God. Do not thus misuse your energy in making them shamelessly as your mere bedmates. Go to foreign lands, and learn all such industries that increase the wealth of our country.

"So I have written about my speech. Then Saheb asked me thanking me to go to my college again. Then I asked him why he did all this. Then he said, that all these Bengali detectives misrepresent facts to him, saying that I was a strong Maharatta, knowing sword-play and *lathi*-play. In the end he said that he was very much pleased with my conduct, and nothing dangerous will happen to me, provided I do not use any seditious words in my speeches in future.

"I am not at all going to deliver any speeches. I want to prepare calmly and study much for many years. So kindly advise me frankly, in what way I should prepare, in what way I should attain that ideal. Excuse me for the trouble.

'Yours truly,

'PATRI VENKATA SUBRAMANYAH.

"P. S.—One stout detective (Bengali) there asked me whether I know Krishna Rao, of Masulipatam. I replied I know not who he is."

AMRITA BAZAR  
PATRIKA,  
8th August 1907.

1191. The *Amrita Bazar Patrika* considers that Mr. Galloway Weir, M. P., deserves the fervent gratitude of the people of united Bengal for having so enthusiastically interested himself in such an important question as the proposed *chaukidari* tax of Bengal. It is considered the cruellest tax in Bengal, since it obliges every man or woman who owns even the poorest hut in a village to contribute his or her mite, provided he or she is not too poor to pay two pice per month. The journal feels assured that Mr. Weir will accept nothing on behalf of the people of Bengal unless he is thoroughly satisfied that it will really benefit them. Sir Andrew Fraser will also lay the whole of Bengal under deep obligation if he can satisfactorily dispose of the *chaukidari* tax.

(b)—Working of the Courts.

MUSALMAN,  
2nd August 1907.

1192. Commenting on the conviction of the editor of the *Yugantar*, the *Mussalman* declares that Mr. Kingsford, as a true patriot, has saved the Empire from premature annihilation, and hopes that "his services well meet with proper recognition at the hands of His Honour, the worthy and obliging Lieutenant-Governor of half Bengal, who has now got plenty of time at his

Magisterial tomfoolery and executive vagary.



disposal to attend to this sort of business. " Referring to the confiscation of the "Sadhana" Press, the journal believes that as Mr. Kingsford was unable to quote any section of the Criminal Procedure Code to support his order, it was the result of pressure which the police had brought to bear upon him. As the order is the outcome of the combination of magisterial tomfoolery and police vagary, the blame cannot exclusively be laid either on the Magistrate or on the police. As an alternative course, which, if adopted, would have brought about the effect desired by the police, the journal recommends that the "Sadhana" Press should be thoroughly disinfected with a suitable disinfectant to destroy the bacilli of sedition, of which the bureaucracy entertains such mortal fear.

1193. Referring to the announcement that the Government is preparing

*Yugantar* again.

to prosecute the *Yugantar* again, and that the managers of this journal are determined to keep

on preaching in spite of all tribulations, *Bande Mataram* considers the latter to be an open challenge to the bureaucracy to do its worst, and time will show which side will win. "The interests of a handful of aliens are opposed to the aspirations of an ancient and mighty people; the struggle is inevitable; all compromise is out of the question; and the bureaucracy can now only crush the people or be crushed in its turn."

*BANDE MATARAM.*  
3rd August 1907.

1194. The *Amrita Bazar Patrika* thinks that from the manner in which

The *swadeshi jatra* wala.

Mukunda Das, the *swadeshi jatra* wala, is being persecuted by the police at Dacca, Barisal and

other towns, it would appear that he had robbed the rulers of both Bengals of rest and peace. Not only he and the members of his party are being prosecuted, but in one instance, a poor bird-seller, booked for Calcutta with cages full of birds, was brought down by force from the steamer at Bagerhat in order to depose in the case.

*AMRITA BAZAR PATRIKA.*  
5th August 1907.

1195. With reference to the rumoured prosecution of *Kesari* news-

Rumoured prosecution of the *Kesari*.

paper of Bombay, the *Amrita Bazar Patrika* hopes that, in the interests of Government itself, the rumour has no foundation. The *Kesari* was once

the victim of official wrath, but the Government gained nothing by incarcerating a popular leader like Mr. Tilak. On the contrary, this unwise step rendered the Government extremely unpopular all over the country, and shocked even such a universally respected savant of world-wide celebrity as Professor Max Müller. If the *Kesari* is prosecuted again and Mr. Tilak put in trouble, not only the fifty thousand regular readers of that paper, but the whole of India, will certainly not bless the authorities. If Government follows the present policy of prosecuting newspapers for their slips or short-comings, it will only accentuate the very evil it seeks to eradicate by evoking the sympathy even of those persons who do not now share in their sentiments, thereby making the whole nation discontented.

*AMRITA BAZAR PATRIKA.*  
7th August 1907.

1196. In connection with the Rawalpindi riot case, the *Amrita Bazar*

Resumption of the Rawalpindi case.

*Patrika* draws attention to the cruel and inhuman way in which the accused Uttam Chand is being treated. He is so ill that the chance of his dying

is greater than that of his living, and yet he is refused bail, notwithstanding that it is not only physically impossible for him to abscond, but he is also prepared to furnish reasonable security. The ostensible object of putting nearly three and a half scores of people of Rawalpindi on their trial, was to put down the spirit of alleged lawlessness. But the proceedings of the trial show that it was to satisfy private grudge and vindictive feelings that the prosecutions were started. The authorities are, moreover, breaking the law in a more wanton manner than even some of the real rioters and making themselves liable to be prosecuted under various sections of the Indian Penal Code. The Rawalpindi case demands the immediate and earnest attention of His Honour Sir Denzil Ibbetson, for just now it is the standing scandal in the country, and it is hoped, now that he has rejoined his post, the policy of terrorism will be withdrawn from the Punjab.

*AMRITA BAZAR PATRIKA.*  
5th August 1907.

1197. The *Bengalee* believes it echoes the sentiments not merely of its

The Rawalpindi trials.

own countrymen but also of the best sections of the Anglo-Indian community when it says that

neither justice nor prestige requires the inhuman treatment of the under-trial

*BENGALUR.*  
6th August 1907.



prisoners in the Rawalpindi case, and that if British Courts of justice will not temper justice with mercy, they may at least abstain from sanctioning refined cruelty in the treatment of men whose guilt has not been established.

AMRITA BASAR  
PATRIKA,  
8th August 1907.

1198. The *Amrita Bazar Patrika* is of opinion that the order of the Chief Court of Lahore refusing bail to Lala Dina Nath will only intensify the feeling of horror

and indignation that has already been caused by the ferocious sentence passed upon him by Mr. Boyd, Special Magistrate. Lala Dina Nath was sentenced to five years' hard labour, because it was alleged that copies of *India* containing the articles objected to were printed at his press with his knowledge. He however, denies that the press belongs to him, and his statement has been corroborated by overwhelming oral and documentary evidence of an unimpeachable character. But Mr. Boyd disbelieved the statement and passed a record sentence.

INDIAN MIRROR,  
8th August 1907.

1199. The *Indian Mirror*, commenting on William Markby's statements in favour of the appointment of Indians as District and Sessions Judges, as well as High Court Judges, says that whatever objections there may be to appointing them to the higher posts of the

The necessity of Indianising the judicial administration of this country.

executive service, there can be no reason for withholding high judicial appointments from them. Indian lawyers are peculiarly fitted by their knowledge of the customs of the country to administer justice. The people have unbounded confidence in tribunals presided over by their own country-men, and that in itself is a ground for Indianising the judicial administration.

HINDOO PATRIOT,  
8th August 1907.

1200. In reference to Sir William Markby's opinion that there is a large number of educated natives in India, who without being disloyal, are profoundly convinced that the

Indian judicial system.

Government has not fulfilled the solemn promises made in the name of the Sovereign, that all persons of whatever race or creed should be freely admitted to offices under Government, the *Hindoo Patriot* declares that much of the truth about the unrest in India may be found in these remarks. The fact that Government has not fulfilled its solemn vows and pledges, is either totally ignored or sought to be explained away in a manner which, far from satisfying the aggrieved, serves to deepen the feeling of discontent and make the Government itself odious to the thoughtful section of the Indian community. It is not therefore startling that Indian people should sometimes express their disappointment a little too vehemently. In protesting against the unfitness of the members of the Civil Service to perform the duties of District Judges, Sir William Markby hits the right nail on the head. For it is a fact that the office of the District Judge "is a refuge for the destitute" and only dull and unsuccessful pleaders make Munsifs and Sub-Judges. Sir William, however, does not go into the matter fully. What is needed is that the policy of pitchforking Europeans into places which may be well occupied by Indians, should be removed. Nothing will therefore sooner pacify the public mind than the policy of appointing more Indians to the higher and responsible posts now held exclusively by Europeans, and the complete separation of the judicial and executive functions.

(d)—Education.

BENGALIEE,  
9th August 1907.

1201. The *Bengalee* is surprised to learn that no instruction has been communicated to the Accountant-General of Bengal by the Government of Eastern Bengal and Assam for the payment to the scholars of the new province of Government stipends at the enhanced rates announced in the notification dated 21st April 1907 from the Director of Public Instruction, Bengal.

Entrance and F. A. scholarships in the new province.

(e)—Local Self-Government and Municipal Administration.

BENGALIEE,  
3rd August 1907.

1202. The *Bengalee* reports that the Commissioners of the Faridpur Municipality have succeeded in vetoing the proposal for the presentation of a Municipal address to the Lieutenant-Governor, and suggests

Well done, Faridpur Commissioners!



that Sir Lancelot Hare has to thank his subordinates for having brought about this rebuff.

(g)—*Railways and Communications including Canals and Irrigation.*

1203. The *Bengalee* desires to call the attention of the authorities of the

A high official of the Eastern Bengal State Railway.

Eastern Bengal State Railway to a case in which a high official of the railway publicly assaulted a native station master on the 22nd July by pulling his ears for having forgotten to post up the new time-table sheet of the Dacca district. The journal remarks that in the present state of tension and excitement, an Englishman who behaves in this way is guilty of grave misconduct, and it hopes that this case will not pass the notice of the Manager.

BENGALIAN,  
6th August 1907.

(h)—*General.*

1204. The *Amrita Bazar Patrika* finds that some of the helpless

Address for the Lieutenant-Governor of Eastern Bengal.

zamindars of East Bengal have been compelled to agree to sing the praise of Sir Lancelot Hare, notwithstanding the most shameful treatment accorded to the Hindus. The journal sarcastically suggests that the address should contain the gratitude and thanks of the community to His Honour for the oppressions and outrages committed by the Muhammadans on the Hindus, and the pleasure of the community in finding that almost all Government appointments are being given to the Mussalmans.

AMRITA BAZAR  
PATRIKA,  
3rd August 1907.

1205. Although the reply of Sir Lancelot Hare to the address of the

Sir L. Hare's reply to the address of the Landholders' Association.

Landholders' Association, is considered by the *Amrita Bazar Patrika* to be conciliatory in tone, the journal maintains that what the people want is deeds and not words. In order to maintain peace and prosperity in his province and restore good feeling between the rulers and the ruled, he should hold the balance of justice strictly even between Hindus and Mussalmans. The arbitrary and high-handed proceedings of the district authorities also require His Honour's attention. It is further desirable that he should make up his quarrel with the educated public in his province by withdrawing the *jehad* against the *swadeshi* movement. If Sir Lancelot Hare is really in earnest about the peace and prosperity in his province, it is essential that he should secure the hearty co-operation of the educated public, for it is they who really lead the masses.

AMRITA BAZAR  
PATRIKA,  
6th August 1907.

1206. The *Bengalee* considers the enforcement of subscriptions on

Subscription—*zulum* in Barisal.

chaukidars and *panchayets* towards the reception fund on the occasion of the visit of the Lieutenant-Governor to Barisal as a scandal. This kind of *zulum* upon poor people, who have scarcely yet recovered from the effect of a famine of great severity, is as unjustifiable as it is heartless. "Sir Lancelot Hare has indeed displayed wonderful aptitude for lowering the dignity of the high office which he occupies, but can hardly be said to fill."

BENGALIAN,  
7th August 1907.

1207. In connection with Sir Lancelot Hare's proposal to visit both the

Reception craze and loyalty cess.

head-quarters as well as the subdivisions of the districts in his province, the *Bengalee* says that "a Lieutenant-Governor, who had been so long quietly fiddling on the breezy heights of his summer residence when the country below was freely given up to the most harrowing oppressions, open violence and lawlessness, pillage, rapine, murder, lust and desecration, has at last descended from his giddy heights and is unblushingly hunting after false certificates to whitewash a dark and dismal administration, unparalleled in its weakness, incompetency, and demoralization in the history of British rule in this country. The public have refused to do anything in the matter of receptions, and a public meeting being found impossible, a secret committee has been formed to organize a bogus reception. This committee practically consists of three persons, one styling himself president and the other two Secretary and Assistant Secretary. Being unable to raise the necessary money, they have resorted to the expedient of taxing poor clerks and copyists who can hardly in these days make both ends meet. Sir Lancelot Hare cannot

BENGALIAN,  
8th August 1907.



very much appreciate these receptions and the addresses which do not emanate from the people and are only manufactured by his own subordinates and underlings. "If Governors and administrators hanker for public receptions they ought to remember that hammering is not the process by which they can reasonably be obtained, and that they, too, like ordinary individuals, ought first to deserve and then to desire."

BEHAR HERALD,  
3rd August 1907.

1208. In regard to the memorial submitted to the Bombay Government

Dedication of girls to Hindu  
gods.

requesting that such measures may be adopted as would put a check on the custom of marrying girls to Hindu gods, and the sympathetic reply from that Government, the *Behar Herald* is of opinion that any action the Government may take in the matter can be of limited effect and that the most it can do is to take some steps for the protection of minors. Unless, therefore, the leaders of the Hindu community come to the aid of Government and carry on a crusade against this shameful custom, all efforts of Government officials in this direction will be of little avail.

AMRITA BAZAR  
PATRIKA,  
3rd August 1907.

1209. Commenting on the *Empire's* statement to the effect that a "Nepali Governor of Bengal would punish first and enquire into what had happened afterwards," the *Amrita*

British versus Nepali rule.

*Bazar Patrika* considers that its contemporary has made a mistake. It is to be seen whether or not a Nepali Governor really administers justice in the way suggested, but it is generally known that Lajput Rai was punished first, and a search for his offence made afterwards. Up till now neither the British Governor of the Punjab, nor the British Secretary of State for India, has been able to find out his offence, though the one recommended, and the other sanctioned, his deportation over three months ago. Thus it will be seen that it is not a Nepali Governor but others who hang first, and then institute an inquiry.

BENGALUR,  
4th August 1907.

1210. In dealing with the treatment of political prisoners, the *Bengalee*

Political prisoners.

considers it would be enough if the offender were placed in a position where he could do no more harm. If it is deemed necessary to restrain his liberty, the restraint should be absolutely at a minimum both in regard to period of time as well as otherwise. That a political offender should be sent to jail for a period of five years is monstrous. "It is a piece of grotesque absurdity, of which the Indian bureaucracy alone seems to be capable."

BENGALUR,  
6th August 1907.

1211. Referring to the *Pioneer's* violent attack on the Permanent Set-

The *Pioneer* and the Per-  
manent Settlement.

tlement, the *Bengalee* declares that such a strange exhibition of journalistic morality is not calculated to enhance respect for the official journals or for those who are their patrons. If the Permanent Settlement is "an obsolete and unsuitable revenue policy," as described by the *Pioneer*, then the bureaucracy might as well be considered "an obsolete and unsuitable institution."

AMRITA BAZAR  
PATRIKA,  
7th August 1907.

1212. Referring to the advertisement by the Eastern Bengal Board of

The ancestral property of Nawab  
Salimulla.

Revenue to the effect that Nawab Salimulla having declared himself to be a "disqualified proprietor" his ancestral property has been made over to the Court of Wards for management, the *Amrita Bazar Patrika* is surprised to hear that although the eight other co-sharers of the property, the brothers of the Nawab, have not declared themselves "disqualified proprietors," the authorities are making mighty efforts to compel them to place their properties in the hands of the Court of Wards. The Court of Wards' management has never been beneficial either to the zamindar or the raiyats, and every zamindar should therefore fight shy of such management.

BENGALUR,  
9th August 1907.

1213. Commenting on the *Pioneer's* article on the evils of the Permanent

The lost crores.

Settlement and the loss of twenty crores of rupees through its means, the *Bengalee* considers that the happiest results will ensue if the zamindars could be done away with and the officials come into direct touch with the tillers of the soil. The root of the present mischief lies in the Permanent Settlement, and the zamindars are alleged to be not free from the taint of disloyalty, their readiness to issue loyalist manifestoes notwithstanding. If it is not immediately feasible to



recover the lost and coveted crores by doing away with the Permanent Settlement, it is at least quite possible to deprive the zamindars of their personal influence.

### III.—LEGISLATION.

1214. Dilating on the evils attendant on the existence of houses of ill-fame in Calcutta and the Suburbs, the *Indian Mirror* says that the Government of Sir Andrew Fraser has earned the lasting gratitude of the people of this Province by the vigorous methods adopted for the suppression of this evil. Although the passing of the Disorderly Houses Bill is considered a most welcome step in the right direction, the journal hopes that the Commissioner of Police will be considerate in the exercise of the conclusive powers conferred on him when dealing with those unfortunates whose miseries in life are already too great to admit of any further addition.

INDIAN MIRROR,  
4th August 1907.

Disorderly houses in Calcutta and the Suburbs.

### VI.—MISCELLANEOUS.

1215. The Indian problem, as it faces the people, is considered by *New India* to be "how so to develop and organize our strength and our resources as will ensure the realization of an ultimate ideal of freedom by our people." The Indians desire to be free industrially, commercially, politically, and from every form of foreign domination. Freedom is man's inalienable birthright. The subordinate position that the princes and people of this country occupy in relation to the ruling race cannot be really pleasant and acceptable to any one of them. Even the Maharaja of Bikaner, the Maharaja of Cashmere, the Field Marshal of Nipal, or the moderate twins, Gopal Krishna Gokhale and Bhupendranath Bose, feel this degradation. Imbecilities and insensibilities be-crowned, belauded or begowned, exist among the Indians as among others, and they are the only possible people who may be devoid of the sense of their present degradation as a subordinate people and hug their chains in all sincerity. The moderates are mere opportunists, and freedom is just as much their ultimate ideal at that of the extremists. Both parties are equally trying to discover the easiest and most effective solution of it.

NEW INDIA,  
1st August 1907.

The problem before India.

1216. The *Behares* states that the rooted colour prejudice of Englishmen for Asiatic races stands as an insuperable barrier against the prospect of a more harmonious co-operation between the Government and the people. This arrogant behaviour of the English towards the nations of India, who are looked down upon as niggers, is keenly resented by them and more so by the educated classes. The permanence of British rule in India depends upon the Indian population itself; but if Indian feeling is exasperated by the insolence bred of colour prejudice, then is the risk of alienating even those who are now loyal and who would support the English in maintaining the integrity of the Empire.

BEHARES,  
2nd August 1907.

1217. Referring to the advise of Mr. Andrew Yarranton to the English people in 1676 to the effect, that, in order to outdo the Dutch without fighting, it would be necessary to sharpen the wits of the people, the *Amrita Basar Patrika* states that as it is useless to rely on the rulers, the people must give up their sleepy habits; they must feel for their country and realize their dying condition. They can yet save themselves from extinction, if they can live the simple life of their ancestors, who never litigated nor used articles from foreign countries.

AMRITA BASAR  
PATRIKA,  
3rd August 1907.

1218. In reviewing the situations in Ireland and India and the measures adopted by the English Cabinet in connection therewith, the *Bengalee* suggests that Mr. Morley at some future time might possibly try to reconcile the inconsistency of a Cabinet which countenanced coercion in India, and set its face against it in Ireland, where the situation was far more critical and difficult. The journal suggests that his possible line of defence would be

BENGALIEE,  
3rd August 1907.

Look upon that picture, and look upon this.



that India being an Asiatic dependency, despotic methods are more applicable here than in any European country. No one can be deprived of the right of being heard before he is punished. Mr. Morley's deportation of Lajpat Rai and Ajit Singh involves the negation of the paramountcy of the moral laws in the government of human affairs

**BANDE MATARAM,**  
3rd August 1907.

1219. Commenting on Surendra Nath Banerji's address at College

Srijut Surendra Nath on the situation.

Square on Thursday evening, *Bande Mataram* finds that the speaker recognises that circumstances have changed and that the relation between the people

and the alien rulers is not what it was a decade back. He realises that the situation must be faced boldly, and that statesmen must give up making speeches and enter the arena to direct and form the national forces so as to bring about the ultimate end of the political agitation—a free and united India. Surendra Nath's warning to the alien bureaucracy not to try to deceive the people by sham reforms reads almost like a threat. "The difference between moderates and extremists is fast disappearing. The bureaucrats and the people are ranging themselves on two opposite sides, and in a short time there will be but one party—the party of the Motherland, resolved to reach the goal or die in the attempt."

**HINDOO PATRIOT,**  
3rd August 1907.

1220. Dealing with the transmission of Indian news to England, the

Sensation-mongering, a two-edged tool.

*Hindoo Patriot* says that in the most difficult of political situations, such as the present one in India, it is necessary that the purveying of news

should rest in the hands of people possessing balanced and well controlled understandings. But unfortunately for India, and therefore also for England, those who have taken upon themselves the responsibility of conveying Indian news to England, have by no means escaped the contagion of unwarranted exaggeration. To deliberately misinterpret the deep lying motives of a foreign Government to the myriads of ignorant subjects under its rule, may be a sin worthy of being expiated for in jail or by deportation; but to be equally deliberate in painting a tragic picture of the Indian unrest in such a manner as to upset the mental balance of sober and steady folks at home, is a crime worthy of being punished with the utmost rigours of the law. But even if the sensation-mongers were to succeed in making England believe that India were about to "blaze into revolt," the consequence would be that the English people would come to the conclusion that there must be something rotten in the administration of India.

**BANDE MATARAM,**  
3rd August 1907.

1221. Of all Anglo-Indian cants, *Bande Mataram* finds the cant of loyalty

Indian loyalty—a fiction.

to have been the most sickeningly constant and common. But the truth is out at last. Indian

loyalty is fast proving itself to be an Anglo-Indian fiction, and the world is slowly beginning to realise it. The loyalty of the Indian Army must be very poor stuff, if it could be shaken by the distribution of a mere pamphlet, and the campaign of persecution against the Indian Press indicates fear and narrowness which would never exist if the Indian masses are really happy, contented, prosperous, and convinced of the justice of British law and administration. The educated malcontents, styled the "agitators," are said to have been treated with contempt and curses by the masses whom they tried to seduce from loyal devotion to the Government. This assertion is, however, inconsistent with the trepidation now betrayed at the sight of the *Punjabee*, the *India*, the *Hindustan*, the *Yugantar*, and the *Bande Mataram*. The much-vaunted loyalty is a lie, for it can never exist when the people are governed without their consent and in utter indifference to their interests. The sorry mask put on so long by the Government has been torn off by these journals, and the Government has been forced to declare the real issue between the people and itself. It is wrong to fancy that by extinguishing these papers the people will sink back into their old-time sufferance of foreign despotism. The papers are the outcome of the new consciousness that has dawned on the people, while the boycott is the declaration of the people's determination to win back what the Government had robbed them of—their prosperity. "You destroyed by the most unfair competition known in history all the industries of the country which were the main source of its wealth. And the innumerable people who depended on them for their livelihood were driven to the soil to



dig out a living therefrom. Ever since then they have been growing poorer and poorer, till to-day they find themselves in the clutches of a famine that threatens to be everlasting and of fatal epidemics which decimate their numbers by the million. The people knew their only salvation to lie in the re-founding of the industries that they have lost, and they further know that you are hopelessly opposed to it. That is why they have declared the boycott of your goods and are determined to carry their declaration out to their logical consequences. And for that you need a specific far other than the creation of the Council of Notables or the prosecution of the Press."

1222. Contrary to the statement made by the *Englishman* to the effect that within the last few months the boycott

Is the boycott dead?

Calcutta, the *Bengalee* maintains that the boycott movement has been steadily gaining ground everywhere, though it is no longer necessary to make any fuss about it. The journal moreover says that the approaching celebration of the second anniversary of the boycott will give a rude shock to the *Englishman's* most comfortable notions.

BENGALIAN,  
4th August 1907.

1223. The *Bengalee* declares that the 7th of August being the anniversary of the *swadeshi* boycott movement, it is considered

The 7th of August celebration.

as a red-letter day in the history of the country. "We cherish it with all the warm and fervent enthusiasm of our oriental natures. Long live *swadeshi* is our cry and our watchword. With that cry on our lips, with our hearts overflowing with love and devotion to the motherland, we shall meet in our thousands and tens-of-thousands on the 7th of August to renew the *swadeshi* vow, and with words of that vow rekindle our enthusiasm and strengthen our determination to work and suffer for the great cause."

BENGALIAN,  
4th August 1907.

1224. *Bande Mataram* writes strongly in favour of celebrating the 7th of August in a manner worthy of Bengal, whose

*Ibid.*

hankering for *swaraj* has upset the mighty bureaucracy. Demonstrations will be required till the end has been achieved. "Free we are, and free we can be if there is only resolution on our part. This has to be dinned into the ears of our people till they will run mad after it, regardless of consequences."

BANDE MATARAM,  
5th August 1907.

The boycott declaration is an expression of the national will, and this will gain fresh strength with the annual endeavours to celebrate its first manifestation. On this auspicious day the movement will get a fresh lease of life, the weaknesses and vacillations will be a thing of the past, and the nationalist cause will once more make a triumphant march towards the goal. West Bengal will try to wipe off the reproach of lagging behind in the race and be as mindful of her duty as her sister province. The people are urged to throw themselves heart and soul into the movement, as "it is only human that we first should love our own country and countrymen, that we should bitterly resent all endeavours to interfere with our advancement . . . Charity begins at home, and those who acquiesce in the political serfdom of their country, but talk of humanity, universal brotherhood and the like are so many monstrosities in the moral world. Prosecute, then, the campaign of boycott in the name of morality and religion. Hold aloft your tricolour banner of *swadeshi*, boycott and *swaraj*. This message revealed itself to us on the auspicious date of the 7th of August, and it is a day in our calendar when every Indian heart should beat high with aspirations for freedom."

1225. The *Hindoo Patriot* hopes that the celebration on the 7th of August of the second anniversary of the *swadeshi* movement, suitable preparations for which are now being made, will pass off smoothly without being

The second anniversary of the *swadeshi* movement.

marked by any untoward events. There will, no doubt, be a large gathering, and the occasion will be a fitting one for placing the objects of the movement in their true light and appealing to the public to promote and adhere to them. The movement has up to this been very successful, and it is urged that all should join it and carry it on, so that it may be more successful and meet with less obstruction. Although the journal advises its countrymen to employ all their energies in support of *swadeshi*, it advises them to refrain from

HINDOO PATRIOT,  
6th August 1907.



countenancing the boycott movement, which will lead to bitterness and estrangement of feeling between Europeans and Indians.

BENGAL, 6th August 1907.

1226. Commenting on the statement made by the *Englishman* to the effect that the *swadeshi* movement is a dying one, the *Bengalee* remarks that if such were really the

The *swadeshi* movement.

case, there should be no necessity for the policy of repression in the new province. But *swadeshim* is not a lost cause. It has gone into the blood of the nation, captured the national mind, and kindled a torch in the land which all the waters of the Ganges will not be able to extinguish. Repressions and prosecutions are helping the cause. Leaders may be arrested, but it is not possible to arrest a movement. British statesmanship to-day is confronted with a situation for which repression is no cure, and which repression is likely to aggravate. The excitement and restlessness is greater now than when the repressive policy was first started, and perseverance in it would be a blunder worse than a crime.

BANDE MATARAM, 6th August 1907.

1227. While admitting that the 16th of October must always be a holy day in the Indian calendar, *Bande Mataram* contends that greater importance should be attached

The 7th of August.

to the 7th of August, as on that day Bengal discovered for India the idea of Indian independence as a living reality and consecrated herself to the realisation of that supreme ideal by the declaration of the boycott. In addition to this, the approaching celebration will give the people an opportunity of re-affirming their separate national existence against the arbitrary and futile attempt of the bureaucracy to re-affirm and perpetuate a vanishing despotism. The 7th of August is the birthday of Indian nationalism, and it should be celebrated in a spirit and after a fashion suitable to its glorious meaning. "The whole of Bengal should be reconsecrated" to the new spirit and the new life, a purification of heart and mind to make it the undivided possession and the consecrated temple and habitation of the mother. And, secondly, let it be a calm, brave, and masculine re-affirmation of our independent existence. The bureaucracy has flung itself with savage fury on the new activities of our rational life; it has attempted to trample on and break to pieces under its armed heel our economic boycott; it has made the service of the motherland penal in her young men; it has visited with the prison and deportation the preaching of nationalism by the elder men. The 7th of August must be an emphatic answer to these persecutions and prohibitions. The boycott must be re-affirmed, and this time in its purity and simplicity, as the national policy to which all are committed. The Risley Circular must be definitely and unmistakeably challenged and negatived in action." The day should be one of rejoicing and consecration. The Indian part of the town should be illuminated, and every Indian should consecrate himself anew to the service of the Deity through the task He has set the whole nation—the upbuilding of Indian nationality by self-sacrifice for the motherland.

In conclusion the journal appeals to the young men not be betrayed into any vulgar view of education, and thus fail to see that there has come a tide in the affairs of their nation which should be taken at the flood if they are not to be fallen for ever.

BENGAL, 7th August 1907.

1228. The *Bengalee* announces that the 7th of August being the second

Second anniversary of the boycott.

anniversary of the declaration of the boycott of British goods, the people will flock in large numbers to the Greer Park at Parsibagan, which will be the centre of the demonstration, to renew the boycott vow. This is an occasion that calls for the sinking of all petty differences, and the united voice of the sons of Bengal will rise up invoking Divine aid for the success of a national cause.

BANDE MATARAM, 7th August 1907.

1229. *Bande Mataram* disagrees with those who condemn the boycott because it creates ill-feeling between the rulers

Our rulers and boycott.

and the ruled, and points out that India, impoverished, degraded, and demoralized, can no longer look with love upon the spoiler. The English cannot be expected to forego any of the manifold and material advantages that are bound up with their despotic possession of this country merely out of a philanthropic tenderness for the feelings, affections or interests of the ruled. Hitherto, the people alone have been the sufferers,



but the boycott alters matters. It is not merely an act of retaliation but much more an unravelling of the English web, a retracing of the steps towards perdition which we were forced or induced to take. In spite of the resulting strife and ill-feeling, "the curse of alien domination must be worked out, the doom which compels it to create hatred in its making and hatred in its unmaking. When natural relations have been restored, England and India may stand side by side as equals, comrades, and allies in the world's work, but until that is done, it is hypocrisy or folly to suppose that we can escape God's law which makes strife the straight rough way to peace and enmity the father of union."

1230. The *Indian Mirror* says that *swadeshi* has produced a national upheaval which has hardly any parallel in the history of this country. It has made the people conscious of their high destiny as a nation, and given a fillip to numerous activities which were not even dreamt of before. Such is the national fervour, aroused by the movement, that the people are ready to dare and do anything for its sake. An Indian who is not a *swadeshist*, is looked down upon as a traitor to the motherland. On the other hand, no honour is considered too great for a man who makes the least sacrifice for the cause. Yet with all this genuine enthusiasm for *swadeshi*, there are not many who understand its true meaning and purpose. With some, *swadeshi* is only hatred of the foreigner, and with others it is merely the purchase of Indian goods. *Swadeshi* should be a spiritual force, free from racial hatred, selfishness and all other disintegrating elements. Love and not hate, self-devotion and not self-interest, should be the guiding principles of *swadeshi*.

INDIAN MIRROR.  
9th August 1907.

1231. The Calcutta celebration of the boycott anniversary satisfies *Bande Mataram* that the country is thrilled with the ideal of the true worker, and shows unbounded enthusiasm at the prospect of its realisation. All classes of people down to the coolie have found in *Bande Mataram* a vision of autonomous India and associated the cry with those who are inspired and animated with the idea of India for the Indians. The prospect of national greatness and glory stirs every heart, and the ardour and enthusiasm with which our common people throw themselves into the celebration of national festivals inspires the hope that the very ideal of *swaraj* will draw together the scattered units and raise a serried phalanx round the national cause. The 7th of August really inaugurates the era of independence in the country, and the necessary administrative change is bound to come in time. All Indians should now be up and doing, and shrink from no sacrifice that will lead to the success of the cause so dear to everyone.

BANDE MATARAM.  
9th August 1907.

1232. Commenting on an article in the *Statesman* which condemns the boycott and considers it a dangerous weapon, the *Amrita Bazar Patrika* says that it was considered a "blessing" when Englishmen themselves "boycotted" India-made articles; but it is a nuisance, a curse, and a crime when the Indians resort to it, in the gentlest form possible. It is a tale of shame and selfishness, this destruction of Indian industries. It was by destroying the means of livelihood of millions of Indian artisans, that British manufacturers grew and prospered. It is a most inglorious episode in the history of British rule in India; but it is a story which must be told to cry shame upon those who are indignant at the innocent *swadeshi* movement, entirely forgetting that it was by a most aggressive and immoral form of boycott that their own countrymen succeeded in destroying the Indian manufactures for the benefit of themselves. All that the so-called Bengali boycotters are doing is to abstain from the use of foreign goods, but what the English boycotters did was to thrust their own manufactures on India at the point of the bayonet and also to expel Indian goods from England by legislation.

AMRITA BAZAR  
PATRIKA.  
9th August 1907.

1233. The *Hindoo Patriot* regrets to observe that some of its contemporaries appear to assume a defiant attitude without caring to mend their ways, in spite of the warnings given to them by Government. The journal appeals to them to regulate

HINDOO PATRIOT.  
5th August 1907.



their movements within legitimate bounds, and not to spoil the country's cause by unnecessary violence and wild threats to which no Government can be expected to yield at any time.

AMRITA BAZAR  
PATRIKA,  
5th August 1907.

1234. The *Amrita Bazar Patrika* is relieved to hear that Mr. Morley has declined to visit India during the recess of Parliament. Being now practically a tool in the

hands of his Indian subordinates, he would pose as an authority on Indian matters, and be thus simply irresistible if he were once to set foot in India and spend only a week in this country. It is far better that he should not come out here, but remain where he is and perform the sommersaults he is performing in the House of Commons.

BANDE MATARAM,  
5th August 1907.

1235. As an incentive to the Indians to continue their struggle for nationalism, *Bande Mataram* writes the following, headed "Courage Yet":—

Courage and faith are the only two weapons for the nationalist in every stage of his struggle. With courage and faith should he begin; with courage and faith should he carry on his struggle, and with courage and faith should he end. To our repressed countrymen in Lahore, in Rawalpindi, in East Bengal we can only say—Have faith and courage. These are the only two tried and effective remedies with which we can rouse up a drooping spirit, and again hold our own for some time. If we are men, then it is natural that on manhood only we should fall back. We should look within and not abroad; we should invoke our own latent divinity. The divine spirit within will never fail us if, undistracted by hope of help from abroad, we keep ourselves calm and self-possessed. Our own selves are so many citadels of strength if we only know it and profit by the consciousness. We shall be menaced; we shall be persecuted; we shall be thwarted; but still we should be true to ourselves; we must not fail to vindicate our unimpregnable nature; and if we are bent on doing that, faith and courage will come of themselves.

"Courage yet my brother or my sister. Keep on—Liberty is to be subserv'd whatever occurs;

That is nothing that is quell'd by one or two failures or any number of failures,  
Or by the indifference or ingratitude of the people, or by any unfaithfulness,  
Or the show of the tushes of powers, soldiers, cannon, penal statutes.  
What we believe in waits latent for ever through all the continents,  
Invites no one, promises nothing, sits in calmness and light, is positive and composed, knows no discouragement,  
Waiting patiently, waiting its time."

BANDE MATARAM,  
5th August 1907.

1236. The word justice, says *Bande Mataram*, has an entirely different meaning in India from that it has in the other countries of the world, as here it is not the

expression of the moral consciousness of the people, but the outcome of the consideration of expediency that guides an alien bureaucracy in its attempt to perpetuate its rule of the few over the many. This fact was effectively exposed by Mr. Kingsford when he asked Mr. A. C. Banerji, whether he was defending Bhupendra on grounds of moral justice or of justice prescribed by the Indian Penal Code. Mr. Morley was quite as candid to the House of Commons when he told his audience that he avoided trials in Law Courts for fear of Counsel, not fear of justice for justice of the sort that he would want he could have had, but the "Honest John" was afraid of Counsel, simply because they tell plain, naked, terrible but undeniable truths against the Government of Mr. Morley. Truth has a potency over the human mind which the despot has alway dreaded, for despotism itself is a monstrous falsehood, resting on a primarily false distinction between man and man, and those who support a lie must needs be afraid of the truth. This fear is responsible for the deportation of the Punjab leaders without a trial, as also the present prosecution of the Press. The refusal of the latter to indulge in hypocrisy, to present liberty in the degrading rags of slavery, or to surrender their God-given reason to the wishes or warnings of the powers that be, is responsible for its not being tolerated. The Anglo-Indian bureaucracy fears least the message of truth should reach the heart of the nation, for once that is effected, they know their race is run, their day is done. Once a people are convinced that man and God are one, and therefore all man are equal, they cannot bear for a single day the yoke of an autocratic rule which is based on a pretentious negation of man's



divinity and his consequent equality to all other men. It is the knowledge of this primary fact of history that makes the Indian bureaucrat instinctively tremble at the sound of "*Bande Mataram*," that makes him hurry the patriot off into exile, that makes him rush to the persecution of the Indian paper that boldly preaches the unvarnished truth. He is only to be pitied. Do you think 'God' and 'humanity' are the prize possessions of Europe alone? You are the greatest fools on God's earth if you think so. God is for all men, and the equality that He has conferred on man is sure to be established all over the world. That is the Divine idea working itself out in time. You will only end by defeating yourself, as the despot has ended everywhere else, and in trying to hinder God's work, the very weapons that you use in your hopeless effort, He will turn against yourself."

1237. The *Indian Empire* considers Mr. Morley's plea of India being

INDIAN EMPIRE,  
6th August 1907.

Democracy advocated.

eternally divided by infinite castes and creeds being the cause of her perpetual subjection to British rule, as only an expression of "selfish Imperialism and greedy earth-hunger." The disunion of the different races in India is certainly the cause of their political degradation; but it is not the only one. The selfishness of the bureaucracy is the principal factor in determining the character of the rule. If in reality it was the earnest desire of the English rulers in India to train the children of the soil in the art of self-government, the different departments of the State would not swarm with European officers as they do to-day. There is no Indian of culture who does not see through the hollow excuse of the "Gods in Olympus."

1238. Referring to Mr. Morley's statement that he was not aware of

BENGALIN,  
8th August 1907.

Mr. Morley and the Red Pamphlet.

the Red Pamphlet having caused the recent Muhammadan risings in East and North Bengal and that he doubted it, the *Bengalee* says that he might just as well deny that the writings of Rousseau had anything to do with the French Revolution. If inflammatory language of the kind contained in the Red Pamphlet is so innocuous as Mr. Morley seems inclined to hold it to be, then with what consistency could he have countenanced the recent press prosecutions in India? The *Yugantar*, *India*, or *Hindustan* have published nothing so violent and inflammatory as is contained in the Red Pamphlet, "and if Morley can so completely swallow the Red Pamphlet camel, he cannot at the same time affect to strain at what are but mere gnats."

1239. The *Indian Mirror* is glad to learn that Mr. Keir-Hardie, M.P.,

INDIAN MIRROR,  
6th August 1907.

Is the Empire really in danger?

is on his way to India to enquire into the present unrest. The news of his intended visit to India has, as was expected, caused a tremendous flutter in the Imperialistic dove cot, where a strenuous attempt is being made to obscure the real issues of the Indian problem by means of false and exaggerated reports. It is most important that the actual conditions should be made known to the British public, and this cannot be done better by anyone than by Mr. Keir-Hardie. Mr. Morley, to all appearances, gathers his information about India from the one-sided official reports and from the entirely misleading utterances of the Anglo-Indian and Imperialistic organs. When such is the attitude of the Secretary of State, it is not surprising that those who are inimically disposed towards India, should make every endeavour to support the policy of coercion and repression introduced by the Indian Government. The manner in which affairs are being managed in Eastern Bengal has led to a general impression among the public that the Government has been favouring the Muhammadans, because they have taken up a hostile attitude towards the Hindus. It is time the British public should know the actual conditions prevailing in India, for the way things are drifting bodes no good to the Empire.

1240. *Bande Mataram* thanks the *Indian Patriot*, for its sympathy on

BANDE MATARAM,  
6th August 1907.

The *Indian Patriot* on ourselves.

account of the Bengal Government's action in searching the *Bande Mataram's* office as a preliminary, it is presumed, to a prosecution under the sedition clause, but finds that its contemporary has not quite grasped the political gospel preached by this journal. "The *Patriot* seems to be under the impression that it is a gospel of violent despair. Because England has refused to hear our prayers and melt at our tears, therefore we advocate an appeal to force. But this is not,



and has never been, our attitude. Those who are at present responsible for the policy of this paper were never believers in the old gospel of mendicancy and at no time in their lives were associated with Congress politics. They publicly opposed the Congress propaganda as futile and doomed to failure at a time when the country at large was full of a touching but ignorant faith in prayers and resolutions and British justice. Despair and disappointment therefore could not possibly be the root of their policy. It is rather a settled, reasoned, and calm conviction we have always held, but for which the country was not ripe until it had gone through a wholesome experience of disillusionment. Neither is our teaching a mere gospel of brute force. We preach, on the contrary, a great idea, in the strength of which we are confident of victory. All that we contend is that we must reach the realization of that idea in the same way as other nations by utter self-devotion, by self-immolation, by bitter struggle, and terrible sacrifices, and that we cannot hope and ought not to wish to have liberty given us at less than its eternal and inevitable price."

AMRITA BAZAR  
PATRIKA,  
6th August 1907.

1241. The *Amrita Bazar Patrika* remarks that it is now plain to all, even to the meanest intelligence, that India is no longer governed exactly on old lines. All the

privileges the people of India enjoyed, even during the rule of the East India Company, and the further rights of a still more valuable character bestowed on them when the late Queen-Empress took the direct control of Indian affairs in her own hands, have now been completely changed. Everything is being done to make the people feel that they are only a subject nation who deserve to be treated as such. The administration of justice has practically become a farce. The Deputy Magistrates, as a rule, are mere "intellectual Gurkhas," who have to carry out the orders of their superiors and not to administer justice. One of the main duties of the District Magistrate is to create terror by quartering punitive police and sending educated youths, connected with the *swadeshi* movement, to jail, through the instrumentality of these unfortunate Deputies. Justice is a thing of the past so far as *swadeshi* is concerned. Then, Muhammadans have been pitted against the Hindus and encouraged to commit the grossest of outrages upon the latter. Previously the Government would have severely punished such offenders. But now the Government has not a word of censure even for those Magistrates and District Judges who showed gross partiality in disposing of cases in which the Hindus had suffered the greatest of wrongs at the hands of the Musalman. It is quite reasonable to suppose that the new policy was hatched in secret in the Secretariat of the Government of India and then fastened upon the responsible authorities. But the problem yet remains to be solved—"Who is the author of this policy?"

INDIAN MIRROR,  
7th August 1907.

1242. The *Indian Mirror* observes that there are some who think that the existing unrest in India has its roots in the wave of nationality which has swept over Asia, Japan, China, and India.

and that the success of Japan in the late war, has turned the heads of educated Indians. The journal admits there is a certain amount of truth in these observations, but does not subscribe to the view that the unrest now prevailing in the land has proceeded merely from a shadowy sentiment fostered by Japan's achievements and the awakening of China. The mass of the people are agitated not over *swaraj*, but certain definite grievances such as the partition and certain unpopular legislative measures in the Punjab. At the same time there is no mistaking the fact that the spirit of nationality is fast spreading among the people, and certain hopes and ideals have come into existence along with it. There is, however, nothing in the national awakening in India to lead to the supposition that it is inconsistent with the maintenance of British rule. On the contrary, it is British rule that has brought about this awakening, and through it alone can the ideal of an Indian Nation be fulfilled.

BENGALUR,  
8th August 1907.

1243. Contrary to Sir Bampfylde Fuller's description of the zamindars in

Sir B. Fuller's plea for the partition.

East Bengal as an oppressive lot, tyrannizing over their raiyats in a fashion which eclipses the atrocities committed in the Congo Free State, the *Bengalee* knows, as a matter of fact, many zamindars have had great difficulty in realizing their rents from their Muhammadan tenants, who, in consequence of the partition, have come to regard themselves as a privileged class



especially favoured by Government. Sir Bampfylde Fuller complains that the influence of the Magistrate is hardly felt outside his own catchery. If the Magistrate has lost his influence, the fault does not lie with the zamindars. The zamindari system has now been in existence for over a hundred years but the complaint about the waning of magisterial influence is only of recent date. The Magistrates themselves are responsible for losing their hold over the people. They have ceased to love the people and the people reciprocate the compliment. It is all a matter of the heart, and no administrative arrangements can alter its natural workings.

1244. The *Bengalee* thinks that in view of recent developments, it has become necessary for the Indian, as distinguished from the Anglo-Indian, Press to form an organization of its own for mutual help and the protection of common interests. It is proposed to hold a preliminary conference on an early date, and the journal is confident that the proposal will be cordially supported by the entire Indian Press of this province.

BENGALUR,  
9th August 1907.

1245. The *Amrita Bazar Patrika* thinks that the appeal of the British Indian Association under the signatures of Maharaja Bahadurs and Raja Bahadurs should have been addressed to the Government and not to the people of the country, for its evident object is to please the gods who are in a temper. But the people are also in a temper, and the Government in its turn should likewise follow in the wake of the Maharajas and Rajas and try to calm the public by publishing an "appeal" or Resolution dissociating itself from those violent and unjustifiable acts of its officers, which only tend to alienate the people from the Government.

AMRITA BAZAR  
PATRIKA,  
9th August 1907.

OFFICE OF THE INSPR.-GENL.

OF POLICE, L. P.,

WRITERS' BUILDINGS,

The 10th August 1907.

F. N. WARDEN,

*Perst. Asst. to the Insp.-Genl. of Police, L. P.*



